The Laity and the Mission Apostolate

MYSTICAL BODY
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CHARLEMAGNE
SOCIAL SYSTEM
CRUSADES
OAK OF THOR
COMMUNICATION
PAULINE JARICOT
FAR EAST
"ENCYCLOPEDISTS"
JANSENISM
GALLICANISM
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The Apostolate of the Mystical Body; its growth and expansion from St. Paul to Pope Pius XII

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by
Mr. Stephen W. Johnson
in collaboration with
Rev. Joseph J. Tennant

Volume 4, Number 5

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

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By

MR. STEPHEN W. JOHNSON

in collaboration with

REV. JOSEPH J. TENNANT

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"The laity must have an ever clearer sense not only of belonging to the Church, but of being the Church, the community of the faithful on earth under the guidance of the common head, the Pope, and of the bishops in communion with him." (Allocution of Pope Pius XII to the College of Cardinals.)

1.

Mission Concept of the Church

The Place of the Laity

The Mystical Body of Christ

1. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom; and to another the word of knowledge, according to the same Spirit. To another faith in the same Spirit; to another, the grace of healing in one Spirit . . . But all these things one and the same Spirit worketh, dividing to every one according as he will. For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit we were all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink . . . Now you are the body of Christ and members of member. And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; the graces of healings, helps, governments, kinds or tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be zealous for the better gifts. (I Cor. 12: 4-9, 11-13, 27-31)

2. The situation which St. Paul here treats appears to be the exact opposite of that which exists today, at least as far as the external works of the Church are concerned. Possibly due to emphasis on specialization in nearly every walk of life, the average Catholic of this day, priest or lay person, leaves the work of the missions severely alone to those who call themselves mis-

sioners. Likewise, the laity are slow spontaneously to assume any obligation in the Church unless called upon by the priest to do so. They generally regard the bishops and priests as being alone capable of assuming all activities just as though the laity were merely stockholders in a corporation governed by a board of directors. In the early Church, however, the enthusiasm of the faithful was so great that all wanted to possess as many gifts and graces as possible at once. Naturally, they were ambitious to be gifted with the better gifts. Because in their pagan days apparent possession by a god was looked upon by them as the highest form of religious exaltation, all wanted to have the gift of tongues, that is, to be able to speak in unknown languages under the inspiration of the Holy Ghost. These people were not hypocrites. They sincerely but unwisely sought for more than God had given them in the Church. Till the end of time, all Catholics should be grateful to them, for they were the occasion of St. Paul's divinely inspired teaching on the Mystical Body of Christ.

3. The Apostle to the Gentiles tells them that by baptism they had become members of the Mystical Body of which Christ is the head. God assigns to them the place they have in it. In order to rebuke the Corinthians, St. Paul enumerates, in order of importance, the positions and functions in Christ's Mystical Body. First, there are the Apostles, not only the Twelve but the missionaries who were aiding them to found or develop the Christian communities. After them, come the prophets, that is, great preachers who in an inspired manner continued the work begun by the Apostles. Thirdly, come the doctors or teachers, namely, instructed Christians charged with the regular and ordinary teaching of Christian doctrine in the churches. Last of all, in a long list, St. Paul places the gift of tongues, which they all valued so highly.

4. The Apostle to the Gentiles places little emphasis on any one of these parts of the Mystical Body of Christ; for he has been considering them from the point of view of the Corinthians—according to them, the charismatical qualities of a baptized soul made that soul better and more pleasing in the sight of God. A

soul with the gift of tongues appeared in their eyes better than one without it. Perhaps they did not presume to claim the dignity of an apostle. But St. Paul goes even beyond their considerations and says that the function or position one holds in the Mystical Body is of "minor importance for the individual." The most necessary thing is to perform that function with a true love of God. All are severally members of Christ's Mystical Body:

> For the body also is not one member, but many. If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body? . . . But now God hath set the members every one of them in the body as it hath pleased him. And if they all were one member, where would be the body? And the eye cannot say to the hand: I need not thy help; nor again the head to the foot: I have no need of you. God hath tempered the body . . . that the members might be mutually careful one for another. And if one member suffer anything, all the members suffer with it; or if one member is glorified, all the members rejoice with it. (I Cor. 12: 14-16, 19, 21, 24-26).

5. Now if there is anything that rightly could be concluded from the above, it is that there is no unimportant layman in the Church. Laymen and priests are both full-blooded members of the Mystical Christ. Love of God is not measured by the position that one holds in the visible Church. The life and health of the Mystical Body of Christ are given and sustained by the seven Sacraments. It matters not whether a member be in a position to receive all seven or only one. It is important that he receive all that he needs to fulfill his duty toward Christ's Mystical Body. By divine law, the Hierarchy is the custodian of the Sacraments. The bishops are to see to it that right thinking and acting are preserved with regard to these divinely instituted means of salvation. It is for them to watch possible evils in thought and action that will prevent a worthy reception of the Sacraments and with the aid of duly ordained priests, to prepare and confer them. The faithful, as members, should do all possible for the sake of their own spiritual health to aid the Hierarchy in their divinely appointed task.

6. But the Mystical Body of Christ is not prone, motionless or sleeping. The health of that body means that it is glowing with divine charity. Faith will cease when Christ is seen face to face. Hope will cease when Christ is won for all eternity. Charity will only become greater when Love itself takes the soul, cleanses it of all earthly affections and makes it in all its pristine glory the image and likeness of God. Christ's charity in the Mystical Body is the charity of the Crucified for all who come into this world. It is the charity of the Risen Saviour beckoning to all to follow Him to the throne of Love.

7. Every member of the Mystical Body, therefore, will ache and be in pain (cf. Colossians 1: 24) as long as there is even one soul that has not received the redeeming grace of Christ. St. Paul expressed in his life that charity which drove him from one end of the Mediterranean basin to the other. He sought to make the whole world know Christ, to give to them the fullness of Christian life by means of the Sacraments. Likewise, the faithful who had been driven from Jerusalem, laymen, for want of a better word, preached the gospel "and a great number believing, were converted to the Lord." (Acts 11, 19ff.) They asked for priests and Barnabas was sent them. They, too, in their own place in the Mystical Body of Christ, spontaneously endeavored to bring others to that font of grace and foretaste of heaven, the *Eucharist.*

8. The missions, therefore, for the so-called laity are not a work of supererogation. They are the purest expression of divine charity. Neither worldly nor historical secular, traditional angles enter in. Because the missions are an act of divine love, the legitimacy of their existence cannot be questioned. Love, it has been said, is not calculating nor has it any measure. The sacrifice of one's life for the salvation of a Japanese, for instance, needs no explanation or defence. No member of the Mystical Body of Christ, whatever his position in it, may feel himself exempt from an active, personal share in the missions. For as St. Paul says: If one member suffers anything, all the members suffer with it, or if one member glories, all the members rejoice with it.

(1 Cor. 12: 26). These words are the antithesis of selfishness and should ring in the hearts of all, but especially of those whose interest for the foreign missions has been weakened by an extremely zealous but provincial viewpoint of the mission concept of the Church. "Charity begins at home" has become a common saying, but in reality there is not much that is Catholic in it. Pope Benedict XV in his famous Encyclical on the missions *Maximum Illud* repeats the words of St. Paul when he says of the laity who are in possession of the true Faith, and share in its innumerable benefits:

> They should first of all consider by what sacred obligations they are bound to lend their support to the missions among the infidels. "For God gave to every one of them commandment concerning his neighbor" (Eccl. 17: 12). This commandment is all the more urgent, where our neighbor is under a greater necessity. Who in fact stands in greater need of our brotherly assistance than the Gentile races who in ignorance of God are enslaved to blind and unbridled instincts, and live under the awful servitude of the evil one? Whoever, therefore, contributes as far as in him lies, to enlighten them, performs his duty in a work of the greatest moment, and acquits himself, in a manner most acceptable of the debt of gratitude he owes to God for the gift of Faith.

9. Again in stressing his appeal to all the faithful to be liberal according to their means in support of the world-wide missions of the Church, the Vicar of Christ said:

> For "he that hath the substance of the world and shall see his brother in need and shut up his bowels from him: how doth the charity of God abide in him?" (I John 3: 17). Thus spoke John the Apostle about those who suffer from material want. But how much more sacred becomes the obligation of the law of charity in this matter, where it is a question not only of relieving the poverty, destitution and other miseries of multitudes of men, but also and chiefly of conquering from Satan's proud domination an incalculable number of souls and conferring upon them the liberty of the children of God.

10. A soul is brought into the Mystical Body of Christ through the sacrament of Baptism, which act implicitly contains the desire to receive the sacrament of the Holy Eucharist. Baptism alone suffices for the salvation of an infant who dies before reaching the age of reason. But in the case of an adult, the reception of Baptism alone coupled with the explicit intention of not receiving the Holy Eucharist seriously endangers his soul, for he is expressing a contradiction. By Baptism, a soul, in the state of baptismal innocence, becomes truly like to God, and it is its desire to remain such. The sacrament of the Holy Eucharist by its very nature makes a soul more like to Christ. Baptism, therefore, could not be validly received as far as its effects are concerned unless this implicit desire of the Eucharist were present. The sacraments of Confirmation, Penance, and Extreme Unction likewise tend in their efficacy to render more efficacious the very purpose of the reception of the Blessed Sacrament. Matrimony, the prime purpose of which is the good of offspring, tends to increase the number of those who can become like to Christ by the Eucharist. Holy Orders exists per se to offer the sacrifice of the Mass and to give the Eucharist to as many souls as possible.

From this, it follows that there can be no exclusively lay apostolate of the missions, for the sole mission of the Church on earth is to bring souls to Christ. Concretely, this means bringing the Holy Eucharist to as many souls as possible, and, just as the other sacraments in the life of the individual are instituted to make the reception of the Eucharist as efficacious as possible, so also it will be the mission of the Church to bring about a condition in society that will give the highest honor to the sacrament of God's love and remove obstacles to its worthy reception.

11. But because of the peculiar efficacy of this sacrament, it is not necessary to wait for a condition in society that pays high honor to the Blessed Sacrament. Christ in His mysteries can change society. Besides how can the benefits of Christianity gain a firm footing anywhere without trying to inculcate love for the Eucharistic Christ? By the same token, because Christ died for all men, without exception, and for all time, and for all places,

the Church may not refuse the opportunity of receiving the Eucharist to any region or any people. Her mission, therefore, is universal because she is the divinely appointed custodian of the Blessed Sacrament. A division of the mission of the Church into home and foreign missions is merely an expedient to realize through human instruments the single purpose of God—the salvation of every man coming into this world. The home mission may not be dearer to the Church than the foreign mission.

12. The reception of the Holy Eucharist is in itself the perfect expression of the mission spirit and at the same time the visible sign that all members of the Mystical Body of Christ must have a mission spirit, for the unity of the bread of the Eucharist is the cause of the unity of the faithful who partake of it, as St. Paul says, "Because the bread is one, we though many, are one body, all of us who partake of the one bread." (I Cor. 10: 17). Every recipient of the Blessed Sacrament, therefore, tries to bring about the unity of the Mystical Body of Christ and, because Christ died that all might be like Him and one with Him, he publicly proclaims, "The whole world should be one in Christ." To refuse to help the foreign missions is actually to delay the spread of the gospel and to prevent multitudes from knowing and receiving the Holy Eucharist, the spiritual drink that flows from the spiritual rock which follows all missioners, the rock which is Christ. (Cf. I Cor. 10: 4).

Mission Spirit of the Laity

In Church

13. As on the missions themselves, the church with the Blessed Sacrament reserved in it is the chief center of mission activity. Therein really and truly present is the head of the Mystical Body. Prayers before the Blessed Sacrament are the choicest of all, for the Vicar of Christ encourages such prayers by endowing them with the richest indulgences. The charity expressed by a prayer for the missions surely will not be without fruit for the person who prays. The missions help him to develop a closer friendship with Christ and in turn this union with

Christ will open the soul to greater devotion to the spread of the kingdom of God.

14. Without this regular prayer for the Missions, it is likely that the numerous appeals for the missions heard in the Church will not bear the rich fruit they deserve. Money alone is not enough, no matter how much it is. A mission spirit born of prayer before the Blessed Sacrament will be ready to do more than just contribute financially. Vocations are needed. The governments of the world must know that the Catholic laity themselves are anxious for the welfare of the missions. The practice of praying for the missions will develop in the mass of the laity such an attitude that it will not be overlooked anywhere. From prayerful interest in the missions, there will arise in the hearts of the people a willingness to do what they can to help. Parents will not hinder their children from becoming missioners, priests, sisters or brothers. Young people will themselves find that they have vocations. And lastly, Christ Himself, living in His members, will inspire new forms of needed activities as He has always done in the past.

15. Herein, too, lies the great opportunity for every priest, in no matter how small a parish, to make his apostolate as wide as the world, and greatly benefit the spiritual health of his parish at the same time. There is no lack of advisers for any priest as to how he might build a mission spirit in his parish. A church without people is not as poor as a church without priests, but the people without the encouragement of the priests in mission activity are poor indeed.

In School

16. The education of the laity should be as extensive as possible because it will enable the charity of Christ to exercise itself more thoroughly and widely in the body of the Church. Schools should not be merely gathering places of young people for doing things for the missions. Activities are necessary for they make room for many little sacrifices that help to "fill up those things that are wanting of the sufferings of Christ, for his body, which is the church." (Col. 1: 24). But a school is meant for formation, for right attitudes towards the mass of information which

the senses bring to the mind. Proper attitudes towards the missions must be taught in schools in order that the student may share in this the greatest effort of charity in the Church, her distinguishing mark since her foundation, and the sign of her possession of the divine mandate to go forth and teach all nations.

17. Geography and history are the proper places for giving information about the mission lands and their people. It is indeed true that many text-books incorporate this information, but it is the duty of the teacher to stress the given material in such a way that the student will regard it as important to know. Too often, because such material is not required in the state syllabus, it is glossed over or treated as so easy to learn that it requires no treatment in the classroom. As a result, mission knowledge is regarded as some special department of clerical learning, hardly necessary for the average lay Catholic. Students look upon every country in the world through the secular eyes of geographers and historians who are not imbued with a lively sense of the universal mission of the Church.

18. France, Belgium and Holland give proof of the benefits of mission knowledge. These three countries possess extensive colonies in the mission countries and insist in their schools upon a rather full exposition of where these colonies are, how important they are for the mother country and what progress is being made in them. It is not surprising then to learn that the vast majority of mission vocations to the priesthood, sisterhood and brotherhood come from these nations. Interest has already been aroused and it is a much simpler matter for the mission spirit to find that it must express itself not only in the giving of money but also of self. Americans are now acutely aware of the importance and vastness of the mission lands. With new and faster means of communication, the missions are no farther from our borders than Mexico was twenty years ago. The attempt to make China communistic, which by means of modern, swift methods of communication has been known simultaneously through the world, should make all American Catholics more anxious to win her to the Church. A greater and more detailed knowledge of the mission fields is therefore needed.

At Home

19. The Catholic home is usually the first ground in which the Church grows. By the grace of the sacrament of Matrimony, the parents are so constituted in the Mystical Body of Christ that at least potentially they may obtain for themselves and their offspring all the graces necessary for eternal union with Christ, its Head.

20. In the supernatural order, Catholic parents are the visible guardian angels of infants in the Church. Not without reason does the rite of Baptism contain the ceremony of having the Catholic sponsor, duly appointed by the parents, bring the infant into the Church. It is a symbol of office of the parents and those closely related to the young child whereby they introduce him to all the essentials of Catholic life. Whatever they make little of or neglect, he is most likely also to regard as unimportant and spurn.

21. It follows then that parents must train their children in an interest and love of the missions. This does not mean laborious instructions with books nor long theoretical lectures. But just as soon as they have learned who God and Jesus are, and have begun in their children-like way to love them, they should be taught of Christ's love for all the children of the world. Simple little prayers could be learned. Many an interesting story about China or Africa or India could be told from some children's mission magazine. "Such stories of apostolic missioners who have labored and are laboring for the extension of Christ's Kingdom on earth cannot be without their fruits. Roused by their example many will henceforth arise who supported by the piety and generosity of the faithful, will gather for Christ a consoling harvest of souls." (Pope Benedict XV.)

Mission Literature

22. Mission literature may be classified according to its purpose. Those works whose purpose is to inform the reader about the mission lands by treating of them in a scientific manner, either historically or descriptively or statistically, deserve truly the name of mission literature. They are works of permanent

value that can form and inform the reader, conscious of his membership in the Mystical Body of Christ, in such a way that the attitude formed and the information gained will develop a conviction in the mind of the reader based on real values instead of volatile feelings of pity, enthusiasm and personal loyalty to individual missioners of Mission Societies.

23. While such works might even be beyond the interest of the average Catholic college graduate, they form, nevertheless, the source from which popularizations of greater or less degree might be made. The tremendous impact of seeing even in schematic form the persistent, even seemingly blind stubbornness of the Church in the face of almost insurmountable difficulties and violent persecutions is a far sounder basis for a lasting mission spirit than enthusiasm for a specific missioner or mission society. An emphasis exclusively upon the latter does not tend to make the reader conscious of his own part in the work of the missions.

24. The other class of mission literature is that which is intended primarily to obtain contributions for the missions of particular mission societies. Sympathies are aroused by stories of privation. Charming vignettes of Corpus Christi processions and the like are drawn, but the message of all of these magazines might be summed up in the few words, "You give us the money and we'll take care of the missions." These magazines have a specific function and right to exist. But such mission literature, if alone read, may tend to cause the reader to lose sight of the universal and persistent qualities of the mission effort, and thus fail to appreciate he is part and parcel of every mission activity.

25. Both of these types of mission literature have their place in the Catholic home. However, a judicious mixture is desirable. Readers, or rather potential readers should not feel that they need not read the magazine provided they intend to renew the subscription.

2.

The Missions Through the Ages

Causes of Variation in the Layman's Mission Activity

26. The Church is in the world but not of it. The world hates the Church and in more or less violent ways seeks either to destroy her or absorb her so that she might lose her distinct visible form, her rocklike foundation of truth against which all error and falsehood eventually suffer shipwreck and in whose vicinity error and evil know themselves constantly to be insecure. But the world changes from century to century and because the Church in her members is a living body, quick with supernatural life and divine charity, she too in her universal love of all mankind adapts herself externally to the mutations of time. The idea of the Church is not to bring persons back to the external forms of earlier centuries, but to suffuse with divine life the souls of every generation, come whatever changes in the external life of the world.

27. Hence, the form of mission activity of the faithful, both priests and people, must notably change over notably long periods of time. It is good for the faithful of any given generation to know the past well and be confirmed and edified. But they must know the times in which they live for it is only in this light will they see the needs of the Church, their own needs and the needs of the world starving for want of divine grace. Even as Christ Himself did not strive to restore the Jewish people to the nomadic condition of Abraham but sought to instill into them the perfection of Abraham's faith and imbue them with divine love, so too must the Church, caring naught for the things that are behind but pressing ever onwards, bring the light of Christian faith and charity wherever and however it is lacking.

28. Before treating of the present activities of the faithful on behalf of the missions, it will be well to review their work down

the centuries in order to emphasize the unity of the present with the past and show its inflexible continuity.

Changes in Civilization and Its Demands

29. Civilization is a condition in society arising from a practical knowledge of the resources of nature which render the life of the individuals of that society more comfortable and convenient. In this sense even the most primitive tribes are not entirely uncivilized. They do have some knowledge of nature's resources, for otherwise they would have become extinct long ago. But in comparison with societies which have an orderly, scientific knowledge of nature's riches and the means to exploit them, primitive tribes are so far removed from it and are so close to being without even tools that they are at the very beginning of learning. They are rightly, therefore, called primitives.

30. Culture, on the other hand, is a condition arising in society from the common aspiration of individuals towards the realization of ideals which render every single aspirant happy and content, or at least so filled and animated with a consoling hope that his whole way of life is formed and influenced by it. Culture can reach a high degree with a minimum of civilization. For instance, the Egyptians were highly cultured, but in comparison with the civilization of the 20th century of our era they were not civilized. They lived in mud huts, knew nothing or next to nothing of hygiene or medicine, and even built their pyramids with ingenious but primitive machines, employing thousands of slaves. Their transportations were only as fast as the pace of a camel and their acquaintance with the world did not extend beyond the Mediterranean basin. With the advance of technical knowledge, absorbing the full time of research workers and employing thousands of hands and feet in its application, many have forgotten the true meaning of culture and understand by the word "culture" what really is civilization. They are in practice materialistic positivists who see in positive science the key to the satisfaction of all human aspirations.

31. The mission activity of the faithful will be seen to vary according as culture and civilization are opposed, indifferent or

weak with regard to it. Thus till the time of Constantine, first the Jewish culture for a short period and then the Roman culture, were wholly opposed to Christianity. Conversion was the first step toward martyrdom. At the same time, communication with and knowledge of the peoples of the world were so restricted that the field for mission activities was in an absolute sense small. But, due to the small number of Christians, the field for conversions was ever at one's elbow. Not without reason Tertullian said, "The blood of martyrs is the seed of Christians." During this period, conversion meant complete dedication to the Christian way of life and an abjuration of the whole social system in which Christians were living. Even during the peaceful periods of that epoch, there was a lively discussion among the faithful about cooperating with a system that was based on polytheism, so much so that it was held wrong by some to accept the office of teacher of Latin literature.

32. But with the protection granted the Church by Constantine, the faithful, starting with the emperors and their wives, began vieing with one another in contributing toward the erection of churches and Christian public monuments. These were days of peaceful possession with much to do even at Rome, for heresies arose and invading tribes began to hack at the Empire.

33. By the 6th century the Roman empire in the West had ceased to exercise any real power. With the weakening of the civil arm and because of the destructive inroads of the barbarian tribes of the north, the Church fought to preserve the beginnings of her influence through the culture she had begun to instil into society. In order to accomplish her end, she had also to preserve that minimum of civilization without which no culture can survive. The great monasteries were not only places of worship and guardians of learning, but they were also and in a greater way the schools of agriculture through which Europe continued to feed herself. Hereby was established that almost complete permeation of Christian thinking throughout the lives of the people. Sir Thomas Malory's *Morte d'Arthur,* although written in a later century, shows how thorough was the influence of the Church's teaching throughout the society of that time. During

this whole period, converted kings and queens exercised a tremendous effect on the mission efforts of the monks.

34. By the 9th century the Church, through her missioners, had accomplished imprinting her culture upon great parts of Europe and simultaneously had raised the level of civilization. The Holy Roman Empire of Charlemagne endured throughout that century with lasting benefit to the Church. But while the civilizing influence of the Church went on apace, the acquisition of riches and the desire for power began to corrupt the nobles. Already, the blandishments of civilization were beginning to cause confusion in the minds and hearts of those able to amass riches and use power. The latter began to look upon the Church as a means to an end without, however, completely treating her with the cynical opportunism of modern politicians. The Mendicant Orders were a protest against the influence of the world upon both the clergy and the nobles. These Orders renounced the help of the rich nobles by their vow of poverty, and by the same token recalled all Christendom to a more moderate way of life.

35. By the 16th century, the seeds of the present era were sown. The ways of commerce were opened wide and the desire for riches and power had become so great that the Church began even then to be reduced to the condition prior to Constantine. The great difference, however, was and is that belief in the supernatural had waned, and civilization (which is of secondary importance for the Church) came to be regarded as an end in itself, as a culture (which is of primary importance for the Church). By the 19th century, with the industrial revolution, governments came to power with an eye only to economic advantage. The cultural influence of the Church was made to take a second place. The comforts arising from large scale manufacture with its attendant enormous profits deceived "even the elect."

36. In the present century, Catholics are torn between two kinds of needs and two kinds of loyalties. In the first place, there is need of divine grace which is gained by loyalty to the Christian way of life, or culture. In the second, there is need of economic stability which to the detriment of the first loyalty demands more

and more of man's time and energies dedicated to the advance of civilization.

The Early Church

37. This was an age of belief in the supernatural both for idolator and Christian. The pagan was eager to dedicate himself to a divine cause, as is evidenced in the Greek dramas, the "Aeneid" of Virgil and even the "Sermones" of Horace. It was a primary work of the Church to purify this readiness to aid religion by disciplining the eagerness of all to help. The Apostles themselves were at first laymen who left everything to follow Him. Throughout the Epistles of St. Paul there are long lists of lay people, for the most part, to whom he felt obliged in his ministrations. Priscilla and Aquila, Apollos and Luke, Lydia and the apocryphal Thecla, disciple of St. Paul are symbols of the married people, the single laymen and women who spent their lives for the spread of the Faith. The Galatians "who would have plucked out their very eyes" for Paul, and the weeping elders of Ephesus give witness to a complete dedication to the Faith. The unknown converts who first brought the Faith to Antioch were the first catechumens. Everywhere an intense enthusiasm for the Faith and the personality of Christ (whom many hoped to see before death) was an effective instrument for its further spread.

38. As is evidenced in the Acts, the first Christians of Jerusalem lived a life in community, sharing all of their goods. While the increase of numbers and the persecutions made it impossible to accomplish this on a grand scale, the same spirit, nevertheless, prevailed. The rich gave their lands to the poor and tended slowly to mitigate and abolish slavery. The early expectation of the Christians to see the second coming of Christ in their generation changed in the face of persecution to an eagerness to see Him in the next life. During this whole period before Constantine, because the Church was so young with comparatively few traditions of its own and because the civil government was so completely divorced from her, the distinction between priests and people, from the point of view of training, was a tenuous one. From Matthias, who was chosen Judas' successor because of his probity of life and his witness to the resurrection of Christ, to

Ambrose, chosen bishop by the people of Milan and consecrated only eight days after his baptism, in the 4th century, the part consciously played by the people in the Church was great and active.

39. A distinction between home and foreign missions did not exist, even though Persia was outside the Roman Empire. The collection sent by the churches through St. Paul to Jerusalem is an example to every age of the charity and sense of solidarity that existed in the infant Church. The Church in her members was an active ferment steadily spreading in all directions. Nevertheless, there was unity. Irenaeus speaks for the whole Catholic world of the 2nd century when he extols Rome as the center and foundation of Christendom. St. Cyprian does the same for the 3rd century. Lyons, the principal seat of Christendom in Gaul, sent a letter to the churches in Asia in the 2nd century, which attests to the sense of unity that obtained from one end of the then known world to the other.

40. During this whole period prior to Constantine, it is difficult to point out the work of the faithful as distinguished from that of the clergy in spreading the Church. Because of the eagerness of the converts the work of the priests was far more effective than in, perhaps, any other generation; but on the other hand, the devotion of the faithful, their readiness to sacrifice everything for the belief they had gained was so warm and generous that the hierarchy and priests had little persuading to do.

Constantine to the 6th Century

Rise of Monasticism—St. Anthony to Boniface

41. The wholehearted, selfless collaboration of all the members of the Church in the first three centuries accounts for a phenomenon of astounding magnitude. With the abrogation of the laws against the Christians by Constantine, the Church did not enter into her new freedom formless and unprepared. The condition of the newly liberated body of Christians was an ideal result of missionary activity. A native hierarchy and priesthood had been established throughout the Empire. The body of Christian writings, catechetical, dogmatic and apologetical, had

already reached large proportions. Thirteen years after the Edict of Milan 318 bishops, mainly from the East, gathered at Nicaea to proclaim the divine sonship of Christ and to discuss matters of administration which clearly indicate a notably mature development in the public life of the Church. Most significant of all, at this first ecumenical council, the agreement in faith among these prelates from widely dispersed areas, notwithstanding the many pitfalls of heresy to which they were exposed, shows a healthy condition, but one which unhappily was soon to be weakened.

42. At the very beginning of this period, the faithful themselves had brought to the first flower what was to be the greatest mission force the Church has ever known—*monasticism*. Neither St. Anthony nor Pachomius, founders respectively of eremitical and coenobitical monasticism, were priests and never received Holy Orders. The movement begun in Egypt spread like wildfire, especially throughout the East, so much so that early in the 4th century both Christians and pagans complained against it as anti-social. These first monks had the ideal of reaching Christian perfection but not through a life necessarily clerical. They vividly realized that virtues which today are regarded as particularly priestly were in the reach of all Christians. For example, at one monastic town there were only eight priests and 5,000 monks. They were attracted to this life not so much by a desire to escape from the world as by a sense of complete devotion to God which found the world an impediment. Men of all kinds of crafts and trades became monks so that each monastery was truly a city of God, an example to all who knew of it. From the beginning, its members renounced all claim to have a voice in the affairs of Church or State, with the result that the monasteries preserved more of the pristine fervor of the faithful than did those who remained outside of them. At the same time, the coenobitical monastic system developed a polity in and among the monasteries that welded together and prepared the monks for one of the greatest movements of Catholic action in the Church, *the evangelization and civilization of Europe.*

43. The new freedom the Church began to enjoy, however, also brought with it, due to the weakness of human nature, tensions of conflicting interests, both social and individual, that pre-

sent the pattern of the relationship of the Church and her faithful and the world ever since. Hitherto, the State had looked upon all Christians as equally obnoxious. If she dealt with them at all, it was only to kill them or contemptuously to allow them to carry on their religious activities in unostentatious quiet. On the other side, the Christians themselves regarded the State as the representative of a pagan culture which controlled the use of civilizing media. Their reliance and trust in the State and in the society in which they lived amounted to passive obedience in those things not contrary to the Christian law. While heresies could arise and did prior to Constantine, they were of comparatively short duration and narrow extension because they had no support other than the heresiarchs and their arguments against the unspotted truth of the Church. The State had no interest in them.

44. However, after Constantine, the Christian emperors, because they proclaimed themselves Christian and emperor at the same time, could weaken the spiritual power of the Church. It is not insignificant that the first extensive heresy in the Church, Arianism, arose after the edict of Milan and gained numerous adherents, including bishops. It is historical that Eusebius and the sister of Constantine gained protection for Arius from the Emperor and even obtained through Constantius an official persecution of Catholics.

45. Now the Christian State, which wanted to retain as much of the jurisdictional identity of the pagan Roman State as possible, began to deal with the Christians through their spiritual leaders and thus as if by imperial edict, the clergy were given a new power. It was not that the laity had not recognized the clergy before, but the relationship previously had been much closer and the sole mediatorship of the clergy consisted in that between the laity and God. Now they had become mediators also between the laity and the State, mediators of an altogether different kind even though the purpose ultimately was the salvation of souls. The laity began to leave initiative to the clergy.

46. Furthermore, because heresy could find at times strong support in the State, a deeper, positive knowledge of doctrine was required demanding a special study of the truths of faith.

How more confusing could it be, as obtained in the time of St. Ambrose, to have an Arian emperor in the East, an Arian empress in the West and an Arian bishop of Milan? The average Catholic of those times would be only too happy to call himself a layman.

47. In the light of this confusion that arose, it is to be expected that the tremendous mission effort of the first three centuries was not to be duplicated or even equalled afterwards, at least immediately. Furthermore, by the end of the 5th century, every important city of the Empire had a firmly established Christianity, no longer necessarily exclusively One, Roman, Catholic and Apostolic. By the end of the 5th century also the barbarian kingdoms of the Saxons, Franks, Ostrogoths, Visigoths and Vandals had established themselves throughout all of Western Europe and even Africa. They brought with them into Spain, Africa and northern Italy the heresy of Arius to which they were attached.

48. In the face of all this confusion and danger, the truth of the Church gradually triumphed. For that truth is not an abstract thing, unrelated to human souls. Vast numbers of the laity tenaciously held on to the Faith. Notwithstanding that their home mission was as great as it had ever been before, and far more complicated because the Arian called himself as much a Christian as the Pope and even established himself firmly in Christian Churches. Nevertheless, the tremendous vitality of the Body of Christ, His Church in her members, while meeting the obstacles immediately before her, began taking root elsewhere in preparation for the needs of other generations.

49. St. Patrick, patron of Ireland, was a symbol of the vitality of Christ's Mystical Body in the 5th century—at first a devout youth, who saw the spiritual poverty of a people not his own, then a wayfarer at the monasteries of St. Martin of Tours, and Lerins, an island in the Mediterranean, a disciple of St. Germaine, who himself was working to reform the Christianity of Britain, finally the Apostle of the Irish. In Ireland, he sowed the seeds of Catholicism and prepared the way for the establishment of a monastic system, free from the interference of the civil arm, as it was not on the Continent, and in consequence of this freedom, stricter in its observance. Through him, the monasticism that

had begun among laymen in Egypt in the 3rd century and had spread throughout the Roman Empire, but with weakened spirit, returned renewed in vigor, not only to evangelize the wild hordes of the north but even to contribute in great measure to combating the last remnants of Arianism in northern Italy.

50. St. Benedict (480-537) less than a century after St. Patrick, laid the foundation of that monastic Order which was to strengthen the work of the Irish monks and extend it throughout Europe. The Order of St. Benedict is too well known to need further elaboration here. But there is one point about it that has never been stressed—*the contribution of the laity to that Order.* In the first place, St. Benedict himself, like St. Anthony of the desert, and Pachomius, never took Holy Orders. Secondly, and most important of all, throughout the first five centuries of the life of the Order, when it evangelized all of northern Europe and kept the spark of learning alive which had spent itself nearly everywhere else, *the greater number of the monks were not priests.* The priests, by reason of their Holy Orders, were not given special privilege in the community. Up to the 11th century, a lay member of the Order could be and often was chosen abbot. This custom was not peculiar to the Benedictines. It was the early common heritage of monasticism which in turn had sprung from the lively faith of the early Christians, who knowing their dignity as Christians, assumed the obligations of that dignity and did not leave everything in the Church to be done by the clergy.

51. The Irish monks from their numerous monasteries, in the 6th and 7th centuries particularly, were among the first to begin missionary work on a large scale outside the boundaries of their own people. They sent missionaries into Gaul, Germany, Switzerland, and even northern Italy where not only the light of their scholarship illumined the gathering darkness of those troubled times. Also, and more significantly, by their policy of common life and systematic manual labor, they were looked to by the common people as the only stable civilizing force. The invading tribes of Franks, Visigoths, Ostrogoths and Saxons were little

more than nomadic barbarians who were wise enough to see the advantages of the more stable and civilized life of their victims.

52. With the end of the 6th century, the Church stood out unmistakably as the sole cultural and civilizing force in Europe. The power of the Byzantine emperors was steadily declining. The monastic system had degenerated in the East into a network of centres for heretical and fruitless theological controversy. The baptism of Clovis and all his Frankish tribe at the end of the 5th century was to make a new type of lay activity in the field of the missions—*the cooperation of petty kings and dukes in the evangelization of Europe.*

Seventh to the Ninth Century

53. It would be a mistake to suppose that the uncivilized peoples of Europe to whom the missioners went expected only to receive baptism from them. These missioners were in their eyes the civilized descendants of the great Roman tradition. The leaders of the tribes regarded the simple monks as bearers of material social benefits as well as religious ones. One might be rightly allowed to say that the work of the monks, for the most part, laymen, was the first Catholic agrarian movement and its benefits were wisely recognized by tribal leaders. Charlemagne, while he came at the end of this period, eminently exemplifies what was being done by many other lay leaders on a smaller scale. He encouraged the development of Irish and English monastic learning throughout the newly re-established Empire. He defended the rights of the Holy See, but he also, with a too impetuous zeal, imposed Christianity on peoples with the sword. Charlemagne was a product of the civilizing force of the Church in the centuries that preceded him, during which the Church was laboring to bring order out of chaos. In Charlemagne, likewise, is seen the substantial progress that the Church had made in civilizing Europe. It was only right that a Pope should crown the Frankish king emperor of the Holy Roman Empire because it grew out of a soil that men and institutions had fashioned by the mutual work of clergy and people.

54. Feudalism arose in this period as the sole solution to the problem of finding protection from the depredations of nobles and the incursions of the Danes, Saracens and Magyars. The influence of the monasteries was hampered by the tyranny of the petty nobles, who began now to see the wealth and advantage in controlling them. Nevertheless, on the borders of civilized Europe princes continued to aid with their prestige and money the evangelization of the tribes bordering on them.

55. During this period occurred a movement of the laity which was of far-reaching importance not only for the universal outlook of the missions but also for the whole life of the Church—*the Crusades*. Prior to 1096, pilgrimages to the Holy Land had not been uncommon. Charlemagne himself had caused the construction of numerous churches and monasteries in Jerusalem. Contributions of the people of the West for the Holy Places were sent regularly. Even in 1065, one group of Germans, numbering 12,000, under Bishop Guenther of Bamberg made the pilgrimage.

56. The result of the Crusades, seven in all, beginning with that of 1096, was first to make the whole of Europe conscious of its unity under the Holy See. Chivalry, which had originated as the best means of fighting the invading Danes and also the neighboring nobles, became a religious instrument—the military orders. Except for the few who were their chaplains, the knights of these orders were all laymen with the status of monks, bound by vows and to the recitation of the canonical Hours, which in the case of illiteracy could be commuted to a fixed number of "Our Fathers."

57. Some of these orders transferred their warlike zeal for the conquest of the Holy Places to conquest for Christ of regions where He was not known. There were more than 100 bona fide orders. This tremendous movement, however, had a still greater effect in breaking down the barrier set up by Islam between the East and the West. Arab thought and commerce opened the eyes of a Europe that had been closed in upon itself almost

hermetically since the 8th century. Beyond Palestine lay India with its fabulous wealth. The mission outlook of the Church became universal, not only juridically so but likewise in fact.

58. But magnificent as this movement surely was, it brought with it tremendous drawbacks. It sapped the flower of European manhood for three centuries. Great wealth in the form of commerce began to give cities an importance in public affairs which they did not deserve either for the quality of their leaders or for the purity of their aims. The very civilization which the Church had fostered was so well established that its temptations were great, not only for the people but also for the clergy. Worst of all, the need for regulating the use of the benefits of civilization by the aspirations of the Christian culture that had begotten them, was further obscured by the gradual formation of a materialistic-minded monied class.

Thirteenth to Fifteenth Century

The Mendicant Orders

59. Of the four mendicant Orders, the Friars Minor and the Order of Preachers represent a spontaneous development out of conditions existing in Europe during the 13th century. The growth of cities had begotten miseries for the poor. The monasteries, corrupted by wealth, no longer could send a zealous Columbanus or a Boniface to combat heresy. Furthermore, the times were too advanced and civilized and Europe too populated with Christians to have to look to wealthy and firmly established monasteries. The work of the monks for the civilization of Europe had been done. A new form of religious life with all the vitality of the old was needed.

60. And here again, the growth springs from the laity. This is best exemplified in the life of St. Francis of Assisi. Before he had become a deacon, and while yet a layman, he had formulated the simplest form of his rule and had received approbation of it from Innocent III. Spontaneously, and with neither encouragement originally nor example from the Religious around him, St. Francis established an Order that met the missionary needs of the Church.

61. In the early medieval period, the monasteries, begun by laymen, were with their stable community life and exemplary living, the best wedge the Church could have had to establish order in the seething disorder, unrest and ignorance of those times. Now Europe was shaking herself from a sleep, and with clearer eyes and lighter limbs was about to extend her influence to and in turn be influenced by many foreign elements. St. Francis and his little band were the vanguard of that vast army of Christ's couriers who would go wherever the love of God called them, having no home nor language of their own.

62. If St. Francis came from the laity, he gave back to them more than he had received. Because of the almost insular condition of Europe prior to the Crusades, and thanks to the support of princes for the monastic missionaries, there was little need to inspire the laity with a special mission zeal. In the 13th century, however, geographical knowledge extended even to India and China. A few centuries later, it would embrace the whole world.

63. The obligation to beg for their daily needs brought the Friars into close contact with the common, poor people on a large scale. People became interested in them and in their works. They learned from the Friars that they as individuals could do something for the missions by helping them. The fabulous accounts of China by Marco Polo were not restricted to Venice and one might well believe that his name and that of John of Monte Corvino, the first missioner to reach China while Marco Polo was still there, were not left uncoupled. But above all, the burning love of St. Francis for all souls and his own missionary zeal for the peoples of the East could in later centuries be imitated and applied to more individuals but it could not be changed or improved upon.

64. Blind desire for souls, however, can lead to excess. Desire should be tempered by reason. The Order of Preachers, therefore, formed a perfect complement to the work of the Friars. St. Dominic and his followers revived the almost dead custom of preaching to the common people and thereby successfully opposed the inroads of Albigensianism. They emphasized the danger of

heresy in the minds of the average Catholic of those times in a popular but telling manner. The effect of these two Mendicant Orders, however, on the mission spirit of the faithful as a whole was not properly developed because of a fundamental difference between the economy of the medieval period and that of now. In medieval times money was not as fluid as it is today. Only the rich possessed large sums which they might dispense. In the earlier centuries of the monastic activity, the laity had given themselves without stint to the building of monasteries and religious public works. But by the 13th century, the feudal system rooted people to the lands on which they lived and fostered an economy which depended on things rather than circulated coin. As a result, the Franciscans and Dominicans were obliged to look to the Popes and rich nobles for support. The role of the common people was one of admiration and encouragement to the extent that it was asked, which was indeed very little. The very exigencies of those times produced an attitude on the part of the laity according to which the missions were looked upon as something purely ecclesiastical and official. The era of discovery further imprinted this conviction on the minds of the people.

Blessed Raymond Lull

65. Raymond Lull (1232-1315), a Spanish layman born after the last Crusade, in himself was an epitome of all the strivings of the laity in later centuries to spread the kingdom of God. The beginnings of nationalism and the rise of commerce stifled his voice, although time has in the course of divine providence begun only now to realize his aspirations.

66. After living the life of a man of the court, at the age of thirty, he dedicated his whole life to mission work, when, like St. Paul, Christ Crucified appeared to him several times and made him realize the empty life he was leading. At first unlettered, he learned to write, became a member of the Third Order Secular of Saint Francis and wrote hundreds of works for the missions, so many indeed during a lifetime of traveling on and for the missions in the Near East that it is hardly believable that all the works ascribed to him have actually come from his pen.

67. He saw even at that time the urgent need for knowing the languages of the peoples to be evangelized and begged the Holy See to establish a house of studies for the study of Oriental languages that was a forerunner of the Oriental Institute. The Mission College he founded at Miramar was for Franciscan Friars who were to study Arabic in preparation for mission work among the Mohammedans. He insisted upon a universal view for all missioners and included in his plans the formation of a congregation that closely parallels that of the Sacred Congregation of Propaganda. He might rightly be called the father of missiology for he was convinced that by only systematic approach could the whole world be evangelized. He is also the first fruit of the Crusades in this that his vision was not confined to Europe but embraced the whole world.

68. But he was not only a theorizer. He spent many years on the missions, suffered imprisonment and many threats of death. At the age of seventy, after many discouragements and rebuffs, he went off again to convert the Tartars. In 1311, he appeared at the Council of Vienna to propose his mission plans, but received only applause. This did not discourage him. Three years later, at the age of eighty-two, he left Spain for Tunis to convert the Moslems and like St. Stephen was stoned to death by a mob of fanatics on June 29, 1315.

69. The *Acta Sanctorum* says of him: "There was hardly a sect that he did not attack vigorously: pagans, Tartars, Jews, Saracens, schismatics, Greeks, Nestorians, Jacobites, Averroes and his disciples: he fought them all with his words and writings, in such a way that he can rightly be compared to the principal champions of the Faith." He was born before his time but his example still lives.

70. The aims of Raymond Lull have been in a very large part realized in the present century. An Oriental Institute has been established in Rome and a special Congregation for Eastern Rites erected. In this country the Catholic Near East Welfare Association with headquarters at 480 Lexington Ave., New York City, has for its purpose to enlist the aid of the prayers and contributions of Catholics for the support of churches, schools and

religious institutions for the Eastern Rites. The various Diocesan Directors of The Society for the Propagation of the Faith aid this work by transmitting contributions to it from the faithful. 9 per cent of the sum collected annually for The Society for the Propagation of the Faith in all churches on Mission Sunday is given to the Catholic Near East Welfare Association.

The Era of Discovery

Rise of Nationalism and Commercialism—Effects of Same—Sacred Congregation of Propaganda

71. The two centuries that led up to the fifteenth brought into being trends in society which complicated the work of the missions on the part of the laity still further.

72. First of all, there was the growing spirit of nationalism which had enough faith left to wish to bring the Papacy into its orbit, for the Papacy was not only a means of revenue but also by its spiritual sanctions a powerful weapon in the hands of one king against another. In this struggle with the various nascent national groups, the Papacy itself became more and more to be looked upon as an entity separate from the State and the faithful, having a consciousness or purpose which was not that of the mass of the faithful.

73. The second element was that of highly organized commerce on a large scale, which recognized no national boundaries except when convenient or dangerous not to do so. The history of the Hanseatic League of German commercial cities reads like the beginning of modern commercial cartels. Their sole interest was the betterment of commerce between cities to their own advantage. They formed a society within society and were neither political nor religious except when it was to their advantage again. At one time, the leaders of this league even complained to London that they should not be referred to as a "societas," "universitas" or "collegium" because these words indicated too close a union for too definite a purpose, whereas in fact the league was just a loose confederation for the benefit of commerce.

74. The effect of this commercial tendency, and its insistence upon its own rights and existence almost separate from the rest of society, was to turn the direction of the formation of modern states along those of economic lines where religion and the culture of which it is the heart are looked upon as secondary. Only in the 19th century, however, would a real benefit for the missions be seen. This was *the fluid condition of money brought about by the stimulation of commerce and industry.* If today, money were not as accessible as it is, the missions as we know them would have to close. The freezing of currencies during the World War of 1939-1945 gave a concrete example of what could happen if the condition became permanent.

75. But during the era of discovery and reaching into the 17th century, the economic orientation of states was just begun and the civilizing force of religion was reverently given its just due. The Catholic countries of France, Spain and Portugal through their governments gave every material aid to the missioners of the 16th and 17th centuries. In many particular instances, however, they blighted the efficacy of their work by political and commercial cross-purposes. Thus the missioners were handicapped in their efforts, while some sadly capitulated to the trends of the times and were more national than Catholic in their zeal.

76. The missionary effort although tremendous, failed to show the hoped for results in China, Japan and India because the missioners themselves did not enlist (for whatever reasons) the full aid of their own converts. At no time was an organized effort made to establish a native clergy and much less a native hierarchy. The Paris Foreign Mission Society, founded only too late in 1658, sought to meet this need but its attempts proved largely abortive because the whole mission effort practically died before it could bring any noticeable fruit.

77. However, during this period of discovery and colonization one institution was erected which for the past three centuries has given moral unity to all missionary effort and which prepared so early in anticipation the organization of the Church for its present mission needs. This was The Sacred Congregation of Propaganda Fide, established in 1622. Prior to this time, while

various missioners had received mandates from the Pope to preach the Gospel in mission lands, the Church had shown more interest in the missioners themselves than in the lands to which they were going. This resulted in a great deal of overlapping in the mission regions. Also, because of the lack of a special central control that could devote all its time to the many complicated questions arising, controversies, not untinged with a pardonable but extreme religious rivalry, flared up that materially hampered the efficacious prosecution of the missioners' labors. The Sacred Congregation de Propaganda Fide was established too late and appeared in the midst of too complicated a mission scheme to deal expeditely with the celebrated Rites Question.

78. The Congregation, however, reorganized by Pope Pius VII in 1817 is a beacon to all the laity of the Church, constantly reminding them of the universal mission of the Church. It puts a visible stamp of universality on the work of particular mission societies and because it is a Pontifical arm its permanency of purpose is more enduring. It is the best informed organism for missions in the world.

3.

Modern Missions

General Characteristics

79. The characteristic of modern missions is that they are supported by voluntary contributions of the faithful with comparatively little state aid. This became possible because of the greater fluidity of money due to the rise of industry. It became necessary because governments had almost completed their trend away from the worship of God towards the worship of money gained by commerce and industry. In Russia alone the identity of the ends of the state with those of economics and the exclusion of all other aims as purely secondary have been accomplished.

80. The layman is in danger of falling victim to this trend in its positive aspects because it apparently only means the multiplication of civilizing media. At the same time, because of the demands of industry in its far-reaching production and all-consuming effort, more and more people are being steadily absorbed into industry and even the structure of the family is affected. The multiplication of wealth makes less desirable luxuries unsalable, so that with the increase of technical means for making creature comforts the cost of living rises steadily. The need to earn more money to support one's self and family attaches a person to desk or lathe just as securely as did the feudal system to the farm. The result of this condition is that the layman only too readily falls into the error that giving money is enough. For many it is the only known form of sacrifice that immediately helps the missions.

Need for New Forms of Lay Mission Activity

81. A new type of mission activity for the laity is needed—the laity must give more of themselves rather than their possessions. Governments are seeking more and more to control even voluntary contributions for charity. Simultaneously busi-

ness and industry are beginning boldly to regard themselves as the vanguard of civilization, and because they confuse civilization with culture they have small regard for the need of religion. In 1945, there appeared a book on the Congo which extolled the mighty advances that the secular state and organized industry had brought to the Congo. Little or no attention was given to the marvelous contribution of the Catholic missioners there. It is to be said with regret that many non-Catholic missioners are just social workers in disguise with none of the zealous, if even bigoted religious fervor of those of the 19th century. These missioners foster the establishment of a secular state. One of the important native Japanese Protestant missioners suggested to some Catholic priests that they should not call themselves missioners nor work along lines chiefly religious and evangelical but should come back to Japan as social workers and educators.

82. It has taken the Church many hundreds of years to root superstition and magic out of Europe. It is her chief problem in the missions today. The felling of the oak of Thor at Geismar by St. Boniface (which act marked the turning point for the better in the conversion of Germany) is as nothing compared to the efficacy of modern science in proving the emptiness of superstition. But science, in the hands of people indifferent to religion or even hostile, might very possibly destroy the one good element in superstition, which is a realization of the supernatural in daily life. The Church, therefore, needs native doctors, dentists and scientists in the mission fields, not only to bring the corporal works of mercy to the suffering, but also to prove in a concrete way that positive science is not incompatible with religion, but science actually requires religion to give it meaning and direction. Priest scientists are not enough. Catholicism must infiltrate into every legitimate vocation and profession.

83. The Apostleship of Prayer and the various Sodalities, especially that of the Sodality of the Blessed Virgin Mary, oldest of all sodalities, are eminently adapted for this work, for they aim to strengthen the Christian life, wherever it is, in an imminent way. The Catholics of the mission lands, great in numbers as they are today (28,000,000) must help themselves by cooperating

with the grace of God. The Apostleship of Prayer, because of its world-wide scope, unites them with all the Catholics of the world. The sodalities, by integrating their life as a Christian community, enable them to be strengthened singly in their perseverance in the Faith. It would be impossible and useless to expect Catholic communities of the Occident to be transplanted to the mission world. By means of the Apostleship of Prayer and the Sodalities, Catholics of the mission lands will be properly directed to develop a Christianity in conformity with the genius and essentially good customs of their own lands.

The Laity of Today and Support of Foreign Missions

84. As there has been no era in the Church which did not see the imminent vitality of the laity bring forth new means to meet new conditions, it was to be expected that the same would be true of the modern era. Since the beginning of the 19th century the Church has been face to face with a new era. This era is not changing into another one at the present moment, rather it is only now reaching its crisis point which has not yet entirely appeared. The alliance of state and science and the reliance of the state on science for its support to the exclusion of religion began after the French Revolution. The French Revolution gave the idea but not the instruments. Now the instruments are ready and are being sharpened.

85. From the laity have arisen forces that have always been recognized by the clergy as most efficacious means for marshalling the faithful to preserve the Church intact and help her to grow ever more intensively and extensively. Pius XI called upon this latent and powerful force in the laity in order to organize the effort of every Catholic soul to renew all things in Christ. The word "renew" is a free translation of a Greek word meaning to summarize or recapitulate. Christ was the first to die to the world and live to God after the fall of Adam. The purpose of Catholic Action is to have the laity use the force of Christ in bringing to the whole world death to sin and eternal life with God. This means that every soul is called upon to summarize

in himself, first of all, the whole story of Redemption through Jesus Christ. Catholic Action today, at home and on the foreign missions, can become a powerful stimulant to every form of mission activity. Pius XI did not nor does his successor Pius XII intend to establish any new sodality or confraternity by means of Catholic Action, but rather to give a new impetus to the many and varied works already existing in the Church. Pauline Jaricot, Stephanie and Jeanne Bigard, Frederic Ozanam and Agnes McLaren are names worthy to be linked with the great of mission activity because they gave impetus to movements of the modern era which have adapted the ever present charity in the Mystical Body of Christ to changing times.

86. At the same time, they should be an encouragement to the many today, who are anxious to help the Church in the missions as lay people. Some of them in their zeal, many in fact, have presented schemes which are ill advised and consequently have been rejected by the bishops. With the true spirit of Christians, they should welcome even the adverse criticism they have received. But they should not take umbrage. Rather they should take comfort in the fact that they are renewing an old tradition in the Church—that of the laity's vital participation in the Church's mission effort. The last five centuries of custom and practice cannot lightly be cast aside. Furthermore, changing conditions of the times require a deeper knowledge of the Church's theology and traditions in those who would give themselves to the work of evangelization. More than ever in the history of the Church the laity need a watchful, wide awake clergy to steer it through the mine-field of modern errors and vicious trends. Whatever is good in the materialistic civilization of today has its roots and original impetus in Christianity and has taken its sanctified terminology to express aspirations that are far removed from being Christian.

87. Now after having seen the steady, almost stubborn collaboration of the laity with the clergy in mission work throughout the centuries, it would be well to see the chief sources through which today the laity may help the missions.

88. Pauline Jaricot, who first established The Society for the Propagation of the Faith, saw the opportunity for using the

fluidity of money to help the missions. Stephanie and Jeanne Bigard emphasized what seemingly had been forgotten for many centuries—the need of every country having its own native born priests. Agnes McLaren first foresaw the great benefit of using modern medicine in the missions and reminded the professional laity that besides giving money for the missions they could give themselves. Frederic Ozanam rekindled the flame of divine charity in the hearts of all the faithful, a flame without which the greatest mission works are dead things.

The Society for the Propagation of the Faith

Pauline Jaricot and Her Times

89. In the light of her times, the work of Pauline Jaricot was an unexpected but necessary development of the Church. The last half of the 18th century witnessed the beginning of a movement which was to have a long continued and baneful influence on minds. A number of French intellectualists had grouped themselves under the title "encyclopedists." Sponsored by a brilliant and prolific writer named Diderot, they issued an encyclopedia. It was a bulky publication, meant to be a dictionary of science, art, literature, philosophy and politics up to the middle of the 18th century. Among the collaborators were Voltaire and Jean Jacques Rousseau. A spirit of destruction breathed through the whole work. In philosophy, the encyclopedists sought to subvert the principles upon which the existing institutions built up by the Church so painfully through the centuries and the authority of dogma in religion were based. These men exercised tremendous influence. They acted strongly on public opinion because they were skilled in popularizing their propaganda, especially Rousseau. Hence they came to change the common way of thinking. What they aimed at was no more nor less than the destruction of society. Up to their time, writers believed in the sovereignty of reason, but a reason subject to revealed truth and controlled by it. These men also believed in the sovereignty of reason but a reason absolute and universal, refusing to admit what eludes its deductions. They also believed in the omnipotence of science and in a civilization guided by reason and science.

90. Rousseau, a rugged individualist and probably avid for greater notoriety, broke with the group and attacked both reason and science. On the other hand he maintained the natural goodness of man. According to him it was society that perverted man, good and virtuous by nature. Society replaced man's primitive virtue with despotism and brought about the inequality that prevails. Therefore, society must go. His "Contrat Social" (1762) became the gospel of the French Revolution. Rousseau is typical of most of the so-called intellectuals of our day in that he was thoroughly uncouth in his passion for parading his personality and exercising his egotism. He was a product of an age that had begun to substitute civilization for culture, and a civilization, too, that was possible only with the advance of positivistic thinking.

91. It has been said that the 18th century in France was the least Christian and the least French in the history of France. Religiously speaking, the alliance of French Gallicanism, which in a way was a compromising subserviency of certain French bishops and priests, to the monarchy, and Jansenism, which was a denial of the substantially intact nature of man leading to an excessive fear of the use of the goods of nature, weakened the idea of religion in an atmosphere already poisoned by the encyclopedists. Although the king still maintained the title "most Christian," libertinage and unbelief were generally rampant and harbored even within court circles.

92. The French National Convention (1792-5) which proclaimed the Republic and executed King Louis XVI pursued a tortuous policy towards the Church. An Act was passed aimed at separating the French Bishops from the Papacy and the establishment of a national church. A period of persecution began. Many bishops and priests, refusing to obey the Act, became exiles, to the benefit of the infant Church in America, it may be said. Then, too, began the movement of the deChristianization and the laicization of the schools, inaugurated by the erection of an altar to the Goddess of Reason in the cathedral of Notre Dame. The Reign of Terror began and continued its bloody way. Robespierre in the name of liberty had himself declared a religious leader, pontiff and dictator. The Terror died. Catholi-

cism did not, but it did languish. Peace was restored to the Church under Napoleon Bonaparte (1799).

93. Such was the religious condition of France when on July 22 of that year 1799 was born she, who by becoming the Foundress of The Society for the Propagation of the Faith, became the new shoot upon the ancient tree of the apostolic Church, the continuator in the 19th century of these lay people who, by their zeal for the salvation of souls, became a powerful factor in missionary cooperation work at the very dawn of Christianity. Pauline Jaricot was another Mary, another Joanna, another Susanna, whom St. Luke named as helping Jesus Christ from their substance. It was from the vitality of the laity that Pauline Jaricot sprung. No longer could the extension of Christ's kingdom on earth be looked for on the part of king or state. No longer could a St. Francis Xavier set out on a missionary journey equipped with ambassadorial papers and provided with a large sum of gold. Commerce was the sole interest of the state. Catholic missioners, when not looked upon as fools came to be regarded as nuisances, if not actual hindrances. If the heralds of Christ were to be supported and souls won for Christ, the initiative would have to come no longer from king, noble or state, but from the common people.

94. The stars of the Protestant nations, England and Holland, were in the ascendancy. Spain had become decadent. Portugal was powerless owing to the detestable sway of her minister, Pombal, who by his suppression of the Jesuits had wrought such grievous injury to the missions. The Papacy itself could do but little. Everywhere the bishops were hamstrung. Consequently, the missioners were practically abandoned. To and from the coasts of India, China and the islands of the South Seas the winds were speeding swift sailing ships laden with saleable merchandise. Rarely, however, did they bring aid to the missioners, barely maintaining themselves in these pagan lands.

95. If the first three-quarters of the 18th century was a time of degeneration, the last quarter, from some points of view, represented an attempt at a regeneration, which was to introduce a reaction against unbelief and destructive revolutionary doctrines.

Men like Chateaubriand re-espoused the true religious spirit and helped much to restore a heightened spirit of self-sacrifice and bring out a new reserve of power in the laity. The missions were especially lauded by him. In his great work, *The Genius of Christianity,* he not only defended Christianity to which the encyclopedists had been so hostile, but showed that faith is the great inspiration to art and letters. He constantly called attention to the accomplishments of the Church in the Middle Ages on behalf of society. And if Columbus had discovered America, Chateaubriand discovered it a second time and told of the great deeds of the missioners.

96. Pauline Jaricot was only a tot in the first years of the 19th century which saw the rise and fall of Napoleon Bonaparte. The latter already had effected many internal reforms. He wished the Church to have a place in the civil results which the Revolution had attained, because, as he said, a society without religion is like a ship without a compass. A religious revival was slowly permeating Europe. France was returning to her old spiritual ideals.

97. Even during the conflict which Napoleon had waged against Pope Pius VII in an effort to completely dominate him and force him to become his ally in the wars he was engaged in, Catholicism was reviving and expanding. Numerous religious congregations, suppressed during the Revolution, came to life again or grew up rapidly often under the guidance of simple priests. Altogether some sixteen new or old congregations were functioning. France, the home of the Revolution, was about to become the most fruitful soil for the support of the missions. A more systematic view of the missionary task began to manifest itself and a more practical sense of its meaning was taken. The Picpus Society, founded in 1805, had for its special aim the training of missioners particularly for Oceania. In 1815 the Marists were founded also for Oceania, while in the following year was established the Oblates of Mary Immaculate, which later penetrated into all parts of the world. The Society of Jesus, phoenix-like, arose from its ashes in 1817 and the old Orders and Societies recovered from the disasters which had overwhelmed them. The

Paris Foreign Mission Society was again sending out missioners to the Orient.

98. Among the laity the apostolic ideal was not dead. The value of such an episode as that of their humble nurse reading to the Jaricot children tales of the martyrs of Lyon, China and Japan cannot be underestimated. Pauline and her brother Phineas were deeply affected by the heroism of the martyrs. Both expressed a desire to shed their blood for the spread of the Gospel of Jesus Christ. Said Phineas: "When I am big, I will go to China. If they kill me, I shall be happy. Rosa (his nurse) told me that the blood of martyrs is the seed of Christians." But the boy only laughed when his sister said she, too, would go to the missions, and made this retort: "Don't be silly, Pauline. Only men can be missioners." Then seeing his little sister sad and weeping, he consoled her, saying: "Pauline, although you cannot go to China you can work at home for the missioners and collect money to keep them alive." Little did the lad know how prophetic were his words. The years passed for Pauline. School-days, parties, marriage proposals. Fond of pleasure, extravagantly gay, Pauline was seeking, without knowing it, an object worthy of her heart. Not finding it she took refuge before the Tabernacle. The inward struggle against the allurements of the world was long and hard and the sufferings endured severe and bitter before the victory of love of God and souls was won over a vain pride and love of self.

99. Pauline's one concern then was to see and seek God everywhere. She served Him in the hospital visiting the sick and performing the most menial tasks of service for them. She sought and found Him, as St. Francis of Assisi, in His marvelous works, in the sky, the stars, the running brook, in hill and dale, in everything that is an expression of His infinite wisdom and sovereign power. She became indifferent to everything that did not speak to her of God. She wished to bring the whole world to the feet of His Christ.

100. It was characteristic of Pauline Jaricot that she had an intense and unshakable loyalty to Christ's Vicar on earth. How could she serve the Church became the haunting thought of her

every day and night. How could she a young laywoman win souls for God? The life of the convent did not attract her. But not belonging to any religious community, how could she go to the missions where she would have gladly shed her blood? Was it only permitted to a laywoman to weep, to pray, to suffer? That she could do and did. But she wanted action. She had already dedicated her life in the world to the service of God. What could she do? At least she would begin to speak of the Divine love to the working girls in her father's silk factory. Accordingly, she formed a group of them into an organization, "Reparatrices of the Heart of Jesus," to make reparation for the outrages offered to Him by her French compatriots. She assembled them every Sunday evening to make the Stations of the Cross. Pauline Jaricot was a Catholic Actionist long before Pope Pius XI made it his definite program.

101. One day, as she knelt before the Tabernacle in the chapel of Saint-Nizier, Pauline Jaricot had a clear vision. She saw a double-bowled lamp, one bowl of which was empty of oil, the other full, while the wicks of both were burning, one being fed from the superfluous oil of the other. The vision was interpreted by a holy priest, in the sense that the spirit of faith, then lamentably weak in France, would not revive until the missions were aided by prayer and alms. The one bowl full of oil, representing the converted pagan peoples, was fuelling the bowl containing no oil, representing old Europe, with the Faith languishing to death.

102. Here was a field then for the young woman's burning love for God and souls. A married sister owned a factory with about one hundred silk workers. Among them Pauline carried on a sort of crusade for the missions and succeeded in interesting a certain number. These she instructed and inspired with little talks on God's love for all His creatures. She initiated them into the several sweet ways of charity and collected from them at intervals the small sum of a *sou* for the missions. God alone is able to judge the merit of the sacrifices of these poor factory girls. Pauline now had two groups. Her "Reparatrices" also were giving a small weekly sum out of their wages for the abandoned

children of China. What was needed, however, was wider organization. But the task appalled. Her brother Phineas, who had meanwhile entered a seminary to become a missioner, inspired her to keep up her faith and courage. He wrote explaining how a small regular sum sent regularly to a missioner would enable him to keep a catechist, who in a year would be able to baptize over 2,500 pagan children in danger of death.

103. Pauline's whole thought became centered on how to transform this imperfect work of hers into something that would engage the whole Catholic world and swell her rivulets of charity into a mighty river the source of which would be inexhaustible. To encourage her little groups, she had her brother send letters from missioners. These she read to them. They were a great inspiration and later became in fact the original *Annals of The Society for the Propagation of the Faith.* The Society's present official magazine in the U. S. is *Catholic Missions,* with a circulation of 900,000.

104. All Pauline's prayers and efforts seemed to be of no avail. All the ideas that came to her she rejected as impractical. Then unexpectedly, God heard the prayers of His servant. One evening, seated in a room of her home, an indifferent looker-on at a game of cards in which some of her immediate family were engaged, the Lord showed her the way. It was the autumn of 1819, and Pauline was at the age of twenty. With the clearness of mind always shown by souls chosen by God for great human undertakings desired by Him for supernatural ends, she conceived the one practical way for all the laity to come to the aid of the universal apostolic Church. It was a simple way, but profoundly ingenuous,—one of those ways which make people wonder and say "How is it that such a simple thing was never thought of before?" Yet the idea was one that caused her confessor to remark, "Pauline you are too artless to have invented this yourself."

105. The plan was what Pauline Jaricot herself called her "circle system" for the regular collection of funds for the missions. Under the plan, contributors of a weekly *sou* would be formed into bands of ten with a promoter at the head of each ten. In

turn, members became promoters of other groups. The united collections of all the group associates were to be forwarded to a common center for distribution to all the missions of the Church.

106. Everywhere the missions were in great need. Pauline Jaricot's infant Association claimed some 800 members. It had sent some 2,000 francs to the missions in China and had a number of zealous promoters. Her brother Phineas urged his sister on to greater efforts. But Pauline distrusted big beginnings. She felt that as God created from nothing, so from nothing every human undertaking for supernatural ends must arise, in order that all might be convinced and say "Here indeed is the finger of God." She moved slowly until she succeeded in getting her plan to the ear of Pope Pius VII who approved it.

107. Meanwhile, there came a cry for help from America in a letter to a friend in Lyons from Bishop Dubourg, a missioner in Louisiana. Letters were also coming to many persons from missioners in other parts of the world.

108. On May 3, 1822, a date to be henceforth memorable in the mission history of the Church, twelve young laymen met in an hotel room in Lyons. They had assembled to seek a way to win unified support for the missions. Some of the twelve made fervent appeals for the particular mission they favored. One after another tried to get all to endorse his own choice. The meeting was getting unduly prolonged and unproductive, until one among them arose and said "We are Catholics. We must establish something truly catholic, that is to say universal. We should not maintain any mission field in particular, but all the missions in the world." These words won. Pauline Jaricot's plan was then brought forward, found eminently suitable and entirely practical. God was using these twelve laymen as His instruments for His purpose. The plan pleased all and was adopted unanimously. Pauline Jaricot afterwards gave her approval. The name "The Society for the Propagation of the Faith" was chosen. The prayers of the members were to be a daily "Our Father" and "Hail Mary" with the invocation "St. Francis Xavier, pray for us." The feasts of the Society were fixed for May 3 and December 3. *The Annals of the Society for*

the Propagation of the Faith were to be published regularly and distributed among the members. Two central Councils were later decided upon, one at Lyons, the other at Paris. Pauline Jaricot's work as far as The Society for the Propagation of the Faith was concerned was finished. The rest of her life is deeply moving and interesting. It was a life of thorns and crosses, of passionate intensity in undertaking new works for God. Out of her love for the Eucharist and the frequent reception of Holy Communion, she attained a highly developed *sensus Christi,* making her keenly aware not only of all the ills afflicting the world around her but of the world at large and driving her to remedy them. The guiding light of Pauline Jaricot throughout her life was her tender love for the Eucharist. It manifested itself ever and again in her actions and writings. The Eucharist was the source of all her personal piety, the motive of her labors, the driving power of all her endeavors. Always with all her strength she worked to inspire others with love for the Eucharist and to induce them to partake frequently of Holy Communion. To restore the Faith languishing in the masses after the French Revolution she founded the Association of the Living Rosary, to which over one million persons later belonged. She was the forerunner of activities in favor of social justice for the workers and to that end organized a Christian workers' colony as an example to the employers of France. Truly she was a queen of charity. Living in a France that was permeated with the spirit of Gallicanism and Jansenism, she was outspoken in her defence of the Holy See saying, "While ancient Rome can now show no more than the dead bones of her rulers, Peter under different names continues to stand at the helm of the unsinkable barques of the Church." She died on January 9, 1862. It is to be hoped and prayed that the Cause of the Beatification of Pauline Jaricot, which has been introduced, may in the near distant future be brought to a happy conclusion and that the Foundress of The Society for the Propagation of the Faith will be raised to the honors of the altar, so that together with the heroic St. Francis Xavier and the gentle St. Theresa Catholics the world over will be able to invoke her aid towards the extension of Christ's Kingdom on earth.

109. From its inception, The Society for the Propagation of the Faith had the distinguishing mark of catholicity. Struck by its simplicity and usefulness, the French bishops recognized its potential strength and effectiveness as a mission-aid organization. They encouraged its organization throughout their dioceses. A year after its foundation, Pope Pius VII officially named St. Francis Xavier its Patron and granted a plenary indulgence, under the usual conditions, on its Feast days, May 3 and December 3. The Society spread quickly to other lands. Descriptions of virtually unknown countries and peoples sent back in letters from missioners were published regularly in the form of a magazine called *The Annals*. Distributed to members, these were a potent means of arousing interest in the missions and securing fervent, constant daily prayer and steady generous financial support for Christ's valiant heralds. Indeed, these published letters frequently gave Europeans their first knowledge of the manners and customs of many peoples.

110. After the first World War, a new era was to dawn for the missions. Pope Pius XI, like his predecessor Benedict XV, with inspired foresight saw that the preaching of the Gospel was about to garner far greater fruit than hitherto in Africa and the Far East, and was fearful of the spread of unbridled nationalism with its consequent unhappy effect on the missions. To provide, therefore, both for the expansion of the missions and their maintenance in times of untoward needs he expressed the desire that "all the missions be assisted by a contribution from the Catholic universe and that all the alms, no matter how small, given by each member of the Church be gathered into one fund placed at the Pope's disposal and that of the Sacred Congregation of Propaganda to be distributed in proportion to the needs, by a committee appointed by the Pope."

111. Most suitable for the Holy Father's purpose was The Society for the Propagation of the Faith. By his *Motu Proprio,* given on May 3, 1922, one hundred years after the foundation of the Society on May 3, 1822, Pope Pius XI transferred its headquarters from France to Rome, the center of the Catholic world. He endowed it with Pontifical authority and made it, as he said,

"The Pontifical instrument to centralize the alms of the faithful intended for the missions." The Society is now presided over by a General Council chosen by the Pope through the medium of the Sacred Congregation of Propaganda from the clergy of the nations making substantial contributions. The United States has 116 Diocesan Directors, with a National Office located at 109 East 38th Street, New York City. The Society for the Propagation of the Faith does not merely seek funds for the missions; it seeks to obtain members who will be active members, interested in the missions and who by unremitting daily prayer will bring God's aid to the missioners.

112. The movement started by Pauline Jaricot was indeed Providential—without it the Church could never have even begun to reap the rich harvest that grew after the first World War. In the Providence of God, the Church in one epoch sows the seeds of strength to meet the need and onslaughts of the epoch to follow.

The Society of Saint Peter the Apostle for Native Clergy

113. The need for every country to have priests born of its soil had never been lost sight of by the Popes. But circumstances at the beginning of the modern era brought about a condition which did not of itself encourage the formation of a native hierarchy and clergy. Even the Christian countries of Spain and Portugal at the height of their commercial and colonial prosperity feared the formation of an indigenous clergy as a threat to the fulfillment of their secular aims. As a consequence, notwithstanding the tremendous success of the missions up to the latter part of the 17th century, their organization of the Church had not taken root as it should because the bishops and priests were, in the vast majority of cases, foreigners. With the hostility and persecution of native leaders, the Church languished miserably because there were few priests or bishops either to minister to the spiritual needs of the endangered Catholics or advance the frontiers of the Church. Thus it came about that the 18th and early 19th centuries represent a sensible step backwards instead of forwards.

114. In 1854 a new interest among Europeans and Americans in the Far East was awakened by the new policy of the "open door" forced by the great Western Powers upon the Orient. This affected also the mission effort. Just as Pauline Jaricot had established a Society for providing funds for the missions, now Stephanie and Jeanne Bigard, Foundresses of The Pontifical Society of St. Peter the Apostle for Native Clergy, emphasized the need of a native clergy.

115. No longer were the governments of the world afraid of the power of a native clergy, while at the same time the tremendous migration of Catholic peoples to America proved to be an apparently never ending drain upon the clergy of Europe. It was due to their wise foresight that native seminaries in the mission fields began to be established intensively at that critical time. The result of their vision is that today there are no less than 8,000 native priests in the East. They form more than forty per cent of all the priests laboring there. Had these laywomen not initiated this work, very probably the outlook for the Missions would be extremely discouraging today.

116. If Normandy was chosen by military strategists as the birthplace of the invasion that was to spell victory for the Allied forces in World War II, it was also that part of the world chosen by God to be the birthplace of another great movement that will in God's providence prove the means whereby many nations will be brought to the feet of Christ. The movement, an organized effort to further by the prayers and alms of the laity the apostolate of the native clergy in mission lands, began in 1889 when the Vicar Apostolic of Nagasaki, Japan, Bishop Cousins, wrote to friends of his in Normandy, a mother and daughter named Stephanie and Jeanne Bigard, of a middle-class Norman family. The letter said, "You will surely find among the Catholic people of Normandy many people animated with a truly Catholic spirit who would surely willingly associate themselves with our work for the native clergy if they only knew about it and its needs. Do, I ask you, bring my plight to their attention, so that even at the cost of sacrifice they may sponsor the education of a native student, who when ordained will remember them at the altar."

Here was the extraordinary case of a bishop reduced to the extreme of having to appeal to two women of ordinary circumstances to assume the task of securing sponsors for the education of native priests.

117. The Bigards took up the matter with a will. They began calling at homes from door to door and refused to yield either to discouragement, disappointment or the distrust they inspired in many quarters. Characteristic of Jeanne Bigard and her mother was their clear conception of the universality of the Church and their deep attachment to the Holy See, which loyalty was a reaction against the Gallicanism of the preceding centuries and especially against Napoleon Bonaparte's treatment of Pope Pius VII. The idea of native priests in mission lands was by no means a popular one at the time, largely perhaps because it was unknown. What is now considered as a missionary task of primary importance was then, if known at all, regarded as being only of very minor importance.

118. To overcome the indifference and distrust of people towards her apostolate, Jeanne Bigard had recourse to the Pope's writings, their encyclicals, their wishes. She had called her little organization the Society of St. Peter the Apostle and desired above all else that the reigning Pontiff should approve of it and bless it. It was providential just at the time, the Pontiff was preparing to establish on a firm foundation the Pontifical Seminary of Kandy, in Ceylon, for the training of a native Indian clergy. His apostolic Letter of June 24, 1893, concerning the Kandy seminary, a vibrant call to the Catholic world to support a native clergy, was to Jeanne Bigard an indication of how necessary was the work in which she was engaged. She sent regular reports of the Society to the Holy See and it was to the Holy See she wished to entrust it. It was at the suggestion of the Holy See, too, that the Religious Community of the Missionaries of Mary took charge of the Society later.

119. Pope Benedict XV transferred the Society's headquarters to Rome during the first World War and gave it a leading part in the mission program he outlined. Under Pius XI the Society became world-wide in its appeal. It aims to enlist the

prayers of the Christian world for an increase in native vocations in the mission fields and to supply means to support native seminarians and seminaries. Priests and laity were quick to sense that all people were entitled to have priests who were natives of their own soil. They began to support the Society in generous manner, providing purses for the upkeep and education of seminarians in the different missions, as well as funds necessary for the building and maintenance of minor and major seminaries. The persistent efforts of Stephanie Bigard and her daughter Jeanne had borne fruit. Their years of toil and suffering were blessed in the final triumph of their work. The Society is answering in an extraordinary way the need for priests in mission lands. A few statistics will show the tremendous progress made largely through the efforts of the Society since its inception only fifty-seven years ago, 1889. In China at that time there were less than three hundred native priests. Today, after little more than half a century, there are more than seven times that number, or 2,100. It is due in no small measure to this Society that the Chinese Hierarchy has now been established by the Holy See. In 1939 there were 269 minor and 87 major seminaries in the mission lands, with 12,536 and 3,443 students respectively. Of these 15,979 seminarians no less than 14,709 had been adopted through the work of the Pontifical Society of St. Peter the Apostle for Native Clergy.

The Association of the Holy Childhood

120. The Association of the Holy Childhood may be described briefly as the apostolate of Catholic children in behalf of the children in the lands of the unbeliever all the world over. The saying "the child is father of the man" is a true one, as is that other "as the twig is bent so the tree is inclined." The missioner of tomorrow must look to the child of today for the help that tomorrow will require.

121. A child speaks, thinks and acts as a child, therefore the method of teaching the missionary activity of the Church must be suitable to the mental capabilities of the child. The motive that will impel the child to act and give its support must be put

in words that will awaken the child's interest and move its heart to action. To furnish such a motive and such an appeal is the purpose of the Pontifical Association of the Holy Childhood.

122. The child, through this Association, with its solemn manner of reception of members and constant repetition of its aims, is taught from its tenderest years the importance of the missions and is given the conviction that it can help the missions in a human way notwithstanding the fact that it remains at home. The sympathy of the child for less fortunate children is a valid basis for teaching it its part in the missionary apostolate. Even from the day of baptism a child may be enrolled into the Association by its sponsors. It is noteworthy that the Holy Childhood begins its apostolate for the child with the concept of the home.

123. The name of that great churchman Bishop Forbin-Janson, the Founder of the Association of the Holy Childhood, is inseparately connected with that of Pauline Jaricot, foundress of The Society for the Propagation of the Faith. Born in Paris, France, in 1785 the bishop lived through the French Revolution and was a victim of the French Gallicanism of the age, being forced to leave his episcopal see of Nancy in 1830—a happening which perhaps was not entirely displeasing to him, for he was a missioner at heart. His exile afforded him the occasion to preach the Gospel in the Far East. At the request of Pope Gregory XVI he went on a missionary journey through the United States, where Louisiana was the first conspicuous field of his zeal. There he accomplished wonders before going to Canada, where his mother tongue was spoken.

124. A characteristic mark of the Bishop was his love for children. He had a great pity for the unhappy condition of the babies born in pagan lands. This was brought forcibly home to him in China. He realized, as every missioner realizes, that the millions of children who die each year in the lands of the unbeliever were lost to heaven through the want of baptism, and that other millions were growing up in paganism who might be saved to the Divine Master. In his travels he made it a point to preach the cause of these abandoned children.

125. In 1842, twenty years after the foundation of The Society for the Propagation of the Faith, Bishop Forbin-Janson met the foundress, Pauline Jaricot. Their zeal was commensurate with their aims. The Prelate told Pauline that he desired to found an organization the purpose of which would be solely to come to the rescue of pagan children. In her turn, Pauline Jaricot saw in the bishop's desire an answer to her prayer, for she had been anxious to enlist the aid of children in the Society which she had founded. Indeed the very first monies which Pauline Jaricot's "Reparatrices" had collected, a quarter of a century before, had been for the children of China. She hailed the prospect of an organization of children, whose sole purpose would be to rescue other children—the poorest of the poor, because they were destitute of God's grace. Moreover, she was quick to understand that this was the perfect way to prepare future ardent members of The Society for the Propagation of the Faith. From the discussions of these two zealous souls, the laywoman and the bishop, the Association of the Holy Childhood was born, "an organization of Catholic children the world over, who by their prayers and their alms, will secure relief in soul and body for the pagan children of the world."

126. Shortly after his talks with Pauline Jaricot, Bishop Forbin-Janson formed the first Council of the Association. The working plan of The Society for the Propagation of the Faith was adopted and the Association placed under the special patronage of the Divine Child. Conditions of membership were but two, a daily recital of a "Hail Mary" together with the invocation of "Holy Virgin Mary, pray for us and for the poor pagan children" and a penny a month given by each member. While the baptism of dying pagan children was to be the chief purpose, it was determined in this first Council that the Association should also undertake the erection of orphanages, workshops and other institutions where these children who survived might be shielded and educated.

127. Bishop Forbin-Janson died after devoting his last years to the spread of the Holy Childhood. He died happy in the knowledge that the Association had been established in the ma-

jority of the dioceses of France and that it had the approval and blessing of the Vicar of Christ. Since then the development of the work of the Holy Childhood has been steady and rapid. In short there is hardly a country in the world today where the Association of the Holy Childhood is not represented by a National Director. The mustard seed planted in 1843 has grown into a great tree whose branches have spread all over the earth.

128. The Vicars of Christ have approved and blessed the work, from Pope Pius IX who gave the Association its first blessing, enriched it with indulgences and gave it a Cardinal Protector, to Pope Leo XIII, who recommended it to all the bishops of the world, to Pius X, who emphasized its international character, to Pope Benedict XV, who in his encyclical *Maximum Illud* after his commendation of The Society for the Propagation of the Faith, said: "The second work We strongly recommend is that of the Holy Childhood whose task it is to see that baptism be administered to the dying children of unbelievers." Pope Pius XI, who raised the Association to Pontifical rank and in his great encyclical on the missions *Rerum Ecclesiae* declared "To the principal mission-aid organization The Society for the Propagation of the Faith there have been added two others, The Association of the Holy Childhood and the Society of Saint Peter the Apostle for Native Clergy. Since the Holy See has made them peculiarly its own, the faithful ought to help and maintain them by offerings from every corner of the globe in preference to other works which have particular aims." Finally, before his election to the throne of Peter, Pius XII as Cardinal Pacelli was Cardinal Protector of the Association. This office the Vicar of Christ has retained to himself.

129. The Association was introduced into the United States in 1846, taking root in the diocese of New Orleans. It received a great impetus from the recommendation it received from the Second Plenary Council of Baltimore, presided over by Bishop Spalding. Today it is established in over 107 archdioceses and dioceses of the country, which means that in each of them a priest director in promoting its growth, a growth, however, which depends first of all upon parents and next upon the cooperation

of the teachers of the Parochial and Sunday schools upon whom rests the burden of fostering the child's attachment to the Association and of reminding it of its obligation to recite the daily prayer, pay the regular dues and make further sacrifices in behalf of the pagan children of the world.

The Society of St. Vincent de Paul

130. A taunt hurled at Frederic Ozanam, then a brilliant young lawyer in the city of Lyons, France, served as the occasion for the foundation of the Society of St. Vincent de Paul. The taunt: "We admit the past grandeur of Christianity, but the tree is now dead and bears no fruit. Your Church is an effete and powerless agent in the hands of humanity" was thrown by a follower of Saint-Simon, a precursor of Socialism who believed that Christianity was powerless to ameliorate the ills from which humanity suffered.

131. Ozanam knew that the Christian religion is the only religion which has always consistently and persistently respected the use of material things and which ever and always has taught that all things come from God. "The earth is the Lord's and the fullness thereof" (I Cor. 46). Socialism and Communism exaggerate the importance and value of material things. By taking away from the hearts of the masses of humanity the love of God as the ultimate end of man, they throw them into a conscienceless scramble for more and more material things, and by deChristianizing them ultimately enslave them to the unscrupulous and powerful few. Frederic Ozanam wished to rekindle in the laity this love of God and respect for neighbor by arousing them to perform the works of corporal mercy. His was no restricted national purpose. The Society which he founded with holy zeal has taken root, seemingly without effort, in all the countries of the world. Incidentally, the trend of Government to absorb all the energies of the people is endangering this movement today by restricting private charity in its scope and by assuming its obligations without the spirit of societies like that of the Society of St. Vincent de Paul.

132. The Society was a logical complement of the work of Pauline Jaricot. She emphasized a love and sacrifice for the missions. But these would be fruitless if there were not a true love and readiness to sacrifice for one's neighbor at home. The two are examples of the cycle of divine grace throughout the whole Mystical Body of Christ. True love for one's neighbor at home includes and fosters a love for the missions. True love for the missions includes and fosters love for one's neighbor at home, a love which Pauline Jaricot expressed by her own generosity to the poor and her prayers together with those of her associates in reparation for the sins of her people.

133. Like the monastic movement, Frederic Ozanam and his Society working for the people of France paved the way for and encouraged the great mission activity of the French people. The spirit, purpose and the name itself of the young organization readily suggested themselves to Ozanam by reason of that other distinguished son of France St. Vincent de Paul, who two centuries before had confounded the world with his amazing and transforming confraternities of charity. The first of St. Vincent's conferences was made up of laywomen who by grace and nature were eminently fitted to devote themselves to the needy and afflicted in their homes. These women became later the "Daughters of Charity," now the largest community of Catholic Sisters in the world. Later he formed conferences of men to aid the poor of a parish by means of the spiritual and corporal works of mercy. These conferences of men and women quickened Catholic charity throughout the world. The Saint's wise rules and counsels have governed Ozanam's society since its foundation.

134. It never has occasioned surprise that men and women dedicated to the religious life should give themselves to the spiritual and corporal works of mercy. Their holy vocation demands it of them. In fact, institutions of charity conducted by Religious of the Catholic Church literally cover the face of the earth. It is remarkable, however, that laymen living in the world, engrossed with the affairs of the world and occupied with problems of commerce, industry and the rearing of families in an industrial age, should dedicate themselves to the holy task of

bringing spiritual and material help into the homes of the destitute of every creed and color. This is at once the glory and achievement, the crown of the Society of St. Vincent de Paul, an organization of laymen which at home and in mission fields afar has brought the charity of Christ to the poor and the distressed for over a century, making it one of the best and universally known societies of the Church.

Medicine and the Missions

135. In the 14th century it was the layman Raymond Lull, who with holy daring petitioned Pope Celestine to open the treasury of the Church so that the unbeliever in God might be brought to the light of truth, and outlined a complete plan for the organization of the missions, preceding by three centuries the foundation of the Sacred Congregation of Propaganda (1622). So in the 20th century it was a laywoman, Dr. Agnes McLaren, who in the cause of the missions boldly begged the Holy See to change the canon law relative to medicine and members of Religious communities (1912).

136. Agnes McLaren, a convert from the Presbyterian sect, became a doctor at the age of forty-one. She began practicing at Cannes, France. For the next twenty years she fulfilled her duties as a Catholic without, however, realizing how much she as a Catholic laywoman could do for the salvation of souls. Then the true meaning of the apostolic Church seized and captivated her. In 1904 she met a missioner who had returned home for a rest after long years in India. From him she heard the sad story of a land where only half the children lived to be ten years old and 3,000,000 babies died every year. Saddest of all was the number of women who died in childbirth and from curable diseases, because Moslem law decreed none but a husband could look at a woman and all the doctors in India were men. The great heart of Agnes McLaren was moved. Immediately she resolved to devote herself to raising funds for her project of a Catholic hospital at Rawalpindi, entirely under the management of women. Pius X gave his blessing to the idea. It was hard pioneering work—journies through Ireland, through England,

through Scotland, through France, meeting prelates, lecturing, sponsoring fund-raising meetings. Four long and laborious years it took, before at the age of seventy-two Dr. Agnes McLaren saw the erection of St. Catherine's hospital at Rawalpindi, India, as well as the establishment in London of a Medical Mission Committee. This last was for the purpose of seeking doctors to staff the hospital and money to support it.

137. But it was not long before it became apparent that no mere spirit of humanitarianism would make woman undergo the hardships, heartbreaks and exile of a mission in India. The only answer was a community of Sisters whose way of life was a guarantee of stability. But there was the seemingly unsurmountable obstacle of Canon Law which forbade nuns to be obstetricians or doctors. Only Rome could solve the problem. Only Rome could remove the obstacle. So to Rome the indefatigable woman went, the greatness of the cause giving her added strength. But Rome moves slowly. High Church officials had to be consulted, letters from archbishops, bishops and missioners had to be collected and presented. Hearts had to be moved, prejudices removed.

138. Dr. Agnes McLaren did not live to see her dream of a medical mission apostolate come to fruition. On April 17, 1913 she died, while journeying once more to Rome. But she had sown the seed. Others were to reap and harvest. Following the death of this heroic woman, the Committee in London invited the twenty-three year old Anna Dengel of Austria to come to Ireland and study medicine. After the first World War was over, Dr. Anna Dengel sailed for India where at St. Catherine's hospital in Rawalpindi she practiced as "a general doctor able to treat eyes, ears, noses, throats, perform operations and deliver babies. An average day saw her examining and treating some one hundred and fifty patients. Coming to America, Dr. Dengel with the help of Father Mathis of the Holy Cross missionary Congregation and with the approval of His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, and the permission of His Excellency, Most Reverend Michael J. Curley, Archbishop of Baltimore and Washington, drew up the constitutions of a society whose general purpose was to "promote the

honor and glory of God and the sanctification of its members by the exercise of the medical mission apostolate." For the time being there was to be no public taking of vows. It was not long, however, before the Sacred Congregation of Propaganda released an instruction to religious congregations of women regarding the assistance they might henceforth give mothers and infants in mission lands. Sister Dr. Anna Dengel, R.C.S. founded The Society of Catholic Medical Missionaries, with headquarters at Fox Chase, Philadelphia, Pa. All the requests and prayers of so many years were fully answered. Because of the foresight and apostolic labors of the laywoman Dr. Agnes McLaren, there are medical mission Sisters—doctors now in mission lands who by their merciful ministration to bodies are leading souls daily to the feet of Christ.

The Legion of Mary

139. A lay organization, the Legion of Mary, founded at Dublin, Ireland, in 1921 is now active in the United States, in most of the other nations of the world and remarkably so in the mission lands of Africa and India, Egypt, Palestine, the West Indies, and the Philippine Islands. Almost incredible has been its spread in the short period of twenty-six years since its foundation. Its success bears all the marks of the guidance and intercession of Mary, the mother of all mankind and Queen of Heaven. The object of the Legion may be learned from its name, namely, an army of Legionaries throughout the world to combat evil and, with Mary leading, to win souls for Christ through the arms of faith, hope, charity, justice and temperance, hence, to make the Reign of Jesus throughout the world a universal triumph. It establishes a local parish "Praesidium" which in the days of ancient Rome meant a fortified port or garrison, a detachment of Legionaries on special duty. In a district where two or more "Praesidia" exist a "Curia" is formed. Each praesidium sends its spiritual director and four delegates to every meeting of the "Curia," which assembles once a month. The governing body for a country or region is styled a "Senatus." The Supreme governing body for the whole world is called the

"Concilium" and is permanently located in Dublin. The original idea in the apostolate of Mary is that to every Legionary of Mary, everything is to Mary and through her to Jesus Christ. The spirit of the Legion is the spirit of Mary. In 1931 the first foundation of the Legion in the United States was made in Raton, New Mexico, a mining town in the Rocky Mountains. Soon the Legion began to spread. Today it is established in more than half of the dioceses of the United States and is rapidly increasing.

140. The Legion of Mary, however, is not an organization for the home missions in the lands of the West. A modern form of the Society of St. Vincent de Paul for meeting the problems of today, particularly in the Christian home, its purpose is so universal and missionary in scope that by its own constitution, instead of working in the West for the foreign mission fields of the East, it builds up a stronger Christianity among the converts of these mission lands themselves and makes missioners of the newly won souls. In other words, it supplies an example to the new Christian communities of the missions of a Christian way of life that preserves all the essential characteristics of primitive Christianity, while at the same time adapting them to the circumstances of a different time.

141. The Legion of Mary fulfills the need previously mentioned on Page 41. It shows how Catholicism can and must be lived fruitfully. This organization is unique in that it constantly reminds its lay members of their obligation to sanctify themselves by helping others. This is done by unfailing insistence upon a weekly report of the good works done by individual Legionaires and the expected fruits thereof. Their publication, *Mariae Legionis,* issued quarterly, is an effective means for keeping the spirit of the members alive and active.

The Institute and Sodality of St. Peter Claver

142. The Legion of Mary, universal in its objective or working for the rehabilitation of the Christian family wherever it is possible, has a very definite place on the missions in protecting the families of Christians from the influence of paganism always

threatening to engulf it. The Sodality of St. Peter Claver, however, was founded to enlist the aid of persons in the Catholic world for the support of the African missions exclusively. The works of the Sodality are prayer and the giving of alms for definite objectives, such as preparing African children for baptism, support of native catechists, education of native seminarians and the promotion of the native African Press. This last aim is the Sodality's most distinctive work, for it seeks to provide missioners free of charge with books in African languages such as bibles, catechisms, dictionaries and other literature. The Sodality also aids the Institute of St. Peter Claver, whose members, called also Auxiliary Missionaries, aim at religious perfection and live in community according to a rule approved by the Holy See. They devote themselves entirely and for life in civilized countries to the service of the African missions. The Sodality of St. Peter Claver has received the benediction of Popes Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII.

143. It should be clearly noted that neither the Institute nor the Sodality of St. Peter Claver are part of The Society of St. Peter the Apostle for Native Clergy. This latter Society, as already has been pointed out in the section of this study devoted to it, is a Pontifical Society, universal in scope, whose sole objective is the maintenance and support of native seminarians of and seminaries in mission lands.

144. The life of Mary Theresa Countess Ledóchowska, foundress of the Institute and Sodality of St. Peter Claver, like that of Pauline Jaricot, foundress of The Society for the Propagation of the Faith, is a model of what a woman can do single-handed in a great cause. It stands out as one of unwearied, persevering, self-forgetting striving for the honor of God and the salvation of souls. In her were the virtues of the ancient heroes of sanctity coupled with those of modern times. Her faith was unafraid as that of the first Christians, her zeal as the Apostles'. By Divine inspiration and, humanly, through reading a conference address by Cardinal Lavigerie, Primate of Africa, then promoting a crusade on behalf of the unfortunate inhabitants of the Dark Continent being sold by the hundreds of thou-

sands into slavery, she proposed to dedicate herself to it. Maria Theresa was a noble and worthy daughter of glorious Poland. Her uncle, Count Michelaus Ledóchowski, Archbishop of Posen, thrown into the dungeon of Ostrowo by the Prussian Government for refusing to serve it rather than God, was made a Cardinal while still in prison and later became Prefect of the Sacred Congregation of Propaganda. Her brother, Wlodimir Ledóchowski was Superior General of the Society of Jesus from 1915 until his death in 1942.

145. Maria Theresa was a gifted child. Schooled by the Loretta nuns she excelled in painting and music, but her predilection was for the drama. She liked to write and edited a little paper called *The Butterfly*. In the world, the Countess could have reached the first rank in the field of drama or journalism. As a girl of sixteen she had a travelogue published entitled *My Poland* which enjoyed a wide circulation. Reaching adult age she became attached to the Court of Tuscany in the capacity of lady-in-waiting to the Grand Duchess. It was an exacting life, demanding much time and energy in social activities. While at Court she met two Franciscan Missionaries of Mary who had come to collect alms for their work. One of these was a former countess who, like herself, had been a lady-in-waiting at the same court leading a similar life, but now was living as a poor daughter of St. Francis. This made a deep impression on the Countess. In her heart was kindled the first spark of an apostolic vocation, which later was to blaze into an ardent fire, forcing her from the splendor of the Tuscan Court to make her the slave of the African slave and enable her to fulfill an expressed wish of her girlhood: "Oh, if I could only bring happiness to mankind."

146. The sacrificial step of abandoning the Court was considered sheer folly. She was called "mission mad" and dubbed "The Missionary" for leaving an assured and brilliant position to embrace a mode of life without worldly prospects. But hers, if it was folly, was the folly of the Cross. Maria cared nothing for either ridicule or contempt. She stifled the sorrow felt at the separation from her family she so dearly loved, consoled by

the thought she was to ever keep within her—the thought of St. Paul: "The Charity of Christ impels us." She retired to a retreat kept by the Sisters of Charity at Salzburg, in Austria, where in a small room and in solitude she began her life of toil and sacrifice for the African Missions. Here for three years, single-handed, she sent out a barrage of propaganda, letters, leaflets. She wrote and mailed an independent periodical called *Echo from Africa.* So indefatigable was she in writing that a bone in her wrist became dislocated. With the realization that she could not succeed alone came the idea of founding a Society—a Sodality composed of lay persons, but governed by laws approved by the Church.

147. Countess Maria Theresa's idea, like that of Pauline Jaricot and her Society for the Propagation of the Faith, was new and was the outcome of the need of the age. With the aid of a Jesuit priest, the statutes of an association under the title "Sodality of St. Peter Claver for the African Missions" were drawn up. In April, 1894 she took the document to Rome. Through the efforts of Cardinal Rampolla she was presented to Pope Leo XIII who approved the statutes with the words: "Splendid, this is an exceptional occasion." The Rule was approved in 1897. The first foundation was at the foot of a hill near Salzburg and was called Our Lady of Providence. The central house in Rome, in the shadow of the ancient basilica of Saint Mary Major, was placed under the patronage of Our Lady of Good Counsel by Pope Pius X. The word "Sodality" was used in naming the organization because Maria Theresa was a zealous promoter of the Children of Mary sodality which she had joined in 1892. Both sodalities, that of St. Peter Claver and the Children of Mary, have since maintained a mutual relationship as evidenced in the following excerpts from a pamphlet she addressed to the Sodality of the Children of Mary:

> "The Saviour, Himself, seems to wish to choose children of Mary as His dear collaborators in the apostolate. Saint Francis Xavier, and Saint Peter Claver were true devotees of Mary before the Lord made them worthy of winning for Him thousands and thousands of poor pagan souls."

148. Again:

> ". . . Our Lord has taken me away from the court of the Grand Duke of Tuscany, and already I clearly saw the path I was to follow; namely to work with heart and soul, mind and body, for the African Missions. Filled with an invincible desire to devote myself entirely to this holy cause, I thought and planned. Great was my consolation when I was told I would be accepted as a Child of Mary."

And again:

> ". . . the Sodality of Saint Peter Claver is bound to Mary by the closest bonds, interiorly and exteriorly. And one of the greatest consolations of its members is precisely this—to have contributed to the honor of Mary even in darkest Africa. Thus we are united to the Children of Mary throughout the world. I think that none are better able to understand the apostolic work than they and none are better qualified to make it known and loved."

149. The Countess well knew the usefulness of the sodality of the Children of Mary. As new times bring new demands, fresh and noble branches full of strength and new vitality grow on the fruitful tree of the associational life of the Church. Ordinarily the most zealous and active Catholics are brought together in her sodalities in order to pursue the noblest aims. Neither by measure nor by weight can the good influence of the sodalities of the Blessed Virgin Mary be measured. For these sodalities seek to attain as far as possible in their members the two-fold objects, which all other confraternities or associations in a certain sense only strive for partially, namely, to attain to true love of God by the exercise of Divine service, prayer and reception of Holy Communion and to attain to true charity by exercising the most universal possible zeal for souls.

150. The Institute of St. Peter Claver, or Auxiliary Missionaries, is unique among Religious Mission Societies in that the religious daughters of the foundress, by her express wish, must never go themselves to the missions in Africa. She feared that they would think more of their own mission there than of all the other missions spread over the Continent. She felt that they

should rather direct the channels of Catholic benevolence towards all Africa and all the missioners working there without exception and toward a continent in which the Institute itself had no house. In the words of Cardinal Salotti:

> "Statistics of the numerous undertakings of this indefatigable woman—over two million dollars sent by her to the missions of Africa, thousands of cathecisms, prayerbooks written in nineteen native African languages, numberless garments and objects sent to the most distant regions of the Dark Continent—reveal the power of this organizing genius who employed the conquests of modern science to facilitate the arduous labors of Christ's standard-bearers in Africa."

The Catholic Students' Mission Crusade

151. In the United States, with its unique and widespread growth of Catholic parochial schools and colleges, there was a fertile field for reaching students of high school and college age particularly after the first World War. After a little more than a quarter of a century of growth, this Society has evoked a lasting response in the hearts of the Catholic youth of America. Unlike many organizations that come and go in academic halls, the Catholic Students' Mission Crusade has touched a responsive chord in young hearts and made them realize the all-inspiring sacrificial challenge of the mission ideal.

152. The general situation of the world today after World War II is different from that which prevailed after World War I only in degree. A generation ago, calls were coming from all over the mission world appealing for aid from America and cooperation to replace the missioners who had either been killed or who had been, as today, forced to abandon their fields of operation because they happened to be of the wrong nationality. In one sense, however, the situation then was more difficult. At that time, interest in the missions was not so great or widespread as it is today, especially among the youth of the land—the young men and women from whom missionary vocations to the priesthood, brotherhood and sisterhood must come.

153. That was the condition then when, in the Spring of the year 1918, a providential inspiration came to a young man named Clifford King. He was a seminarian in St. Mary's Major Seminary of the Fathers of the Divine Word at Techny, Illinois, training to be a foreign missionary. One day, with his Rector's approval, he sat down and penned an appeal to the students in the colleges and seminaries of the United States urging on them an organization for the study of mission problems, so that the field of vocations for mission work, then so neglected, might be cultivated. The appeal met a hearty response from a number of institutions. A meeting was held at the Seminary at Techny, with representatives present from certain colleges and seminaries. They drew up a constitution for this new organization which dedicated the students of America to the service of the missions. That was the beginning of the Catholic Students' Mission Crusade.

154. From its start the Crusade fitted into the awakening conscience of a Catholic America and it was bound to grow. The Crusade has a three-fold program which may be briefly stated as—*prayer, study and sacrifice for the missions.* Prayer, by its excellence, is the first of the three phases of Crusade mission activity. Individual and community prayer for special mission intentions is encouraged, as also is prayer for the general furtherance of the Church's world-wide missionary program. To encourage such prayer as well as to encourage mission-aid (the making of personal sacrifices for the missions), the Crusade incessantly develops the third part of its program, *mission education.* It employs for this most necessary activity every modern device of educational method and publicity, and regards it as a particular task to collect information about every mission field and to disseminate it among students.

155. To guide teachers and students in the grade schools, the Crusade publishes the *Junior Crusade Programmers* and *Mission Study Leaflets,* in which mission material is given that can be embodied directly into the study matter for the various classes. For high school students, besides a choice of texts for discussion groups, a weekly program for study is offered through

The Shield, the official Crusade magazine. Specialized studies are offered for collegians and seminarians. The rule of the Crusade is to allow every school unit freedom in the choice of the mission territory or missioners that are to receive the support of its prayers and material aid. Certain standards, nevertheless, have been set up, one of which is the enrollment of every member in The Society for the Propagation of the Faith. Other standards are the offering of weekly Mass and Holy Communion for the missions, and contributions of money that will average at least $2.00 a year per member. In the grade schools the Crusade urges the enrollment of the younger students in The Association of the Holy Childhood. For all these reasons, therefore, the Catholic Students' Mission Crusade is rightly called a highly specialized form of Catholic Action through mission action.

156. Few today are the priests in America who have not known or have not been members of the Students' Mission Crusade in the days of their youth, and it would be difficult to find any appreciable number whose priestly vocation to spread the Gospel in mission fields at home or in far off lands was not sown or materially fostered by the Catholic Students' Mission Crusade. Headquarters of the Crusade is situated at Crusade Castle, 5100 Shattuc Ave., Cincinnati 26, Ohio.

Conclusion

157. The list of the mission aid societies in this country alone would run into many pages, but in so far as it has been the aim of the study to emphasize only those forms of mission activity initiated by lay persons, and of these to stress only those which began trends, it is consequently impossible to give the full appreciative consideration that is their due, especially to the Catholic Near East Welfare Association, the Catholic Church Extension Society, the Bureau of Negro and Indian Missions, the Marquette League and other mission aid societies who through the prayers and sacrifices of the laity are doing much good work for the mission cause at home and abroad. The numerous mission clubs established in dioceses and by religious congregations, the organized direct appeals of missionary Orders to the people from

the thousands of altars of this land, all of these are but other expressions of the aim of The Society for the Propagation of the Faith, that is, organized efforts to obtain the support of the laity for the missions. The difference lies in this, however, that too great an enthusiasm for and loyalty to a particular missionary society may engender a narrow, provincial attitude towards the missions as a whole. It is for this reason that the Holy See desires most of all that the laity lend their first support to The Society for the Propagation of the Faith* because the aim of this Society embraces every mission territory in the whole mission field. Whereas, for instance, one particular mission society may extend its activity into at most ten Vicariates, The Society for the Propagation of the Faith annually sends ordinary and extraordinary subsidies to all of the 562 Vicariates, Prefectures and Missions of the world. It is true that even a huge sum divided by 562 suddenly becomes small for the individual beneficiary. But if the purpose of The Society for the Propagation of the Faith were fully realized, every section of the mission field would receive a more equitable share of the means to carry on its work, and regions that today are hardly developed would have the funds required to undertake a more extended apostolate. Herein, both for the clergy, diocesan and regular, as well as for the laity, lies an opportunity for developing a world view. At the same time, this would not hinder support of individual mission activities. Rather, it would give them the direction and importance they are likely to lose unless each particular missionary Order undertakes severally the work of The Pontifical Society for the Propagation of the Faith.

158. These are times of crises calling for extraordinary sacrifices on the part of the whole Church. Conditions in the world

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* "It is important that The Society for the Propagation of the Faith, which is absolutely the first of all the mission aid societies, be aided by the faithful with that generosity which will enable it to satisfy completely the varied needs of all the missions that now exist and of those which are to be founded in the future."

Pp. Pius XI, *Rerum Ecclesiae*

"It is true that religious institutions have been accustomed to appeal for this material aid from all sides among the Christian people each for its own missioners. And the faithful in a spirit of faith and charity or for some other motive undoubtedly honorable give without even being asked and even in some countries most generously. Nevertheless, this manner of collecting is not sufficient for covering the needs of each of the missions; moreover, it does not allow for directing with equality and order the administration of the ensemble of the missions as is required."

Motu Proprio, *Romanorum Pontificum* Pius XI

are changing so rapidly and when viewed in the light of the past few years so much for the worse—like the sudden fusion of chemicals producing a third substance, deadly and insidious, against which there is no protection—that the ordinary means of prosecuting the world mission of the Church seem hardly potent. Hence, today especially, Catholics should pray in season and out of season to remain united as members with their Head. Thus united, laymen, too, will communicate their strength to the Mystical Body. No priest will doubt to find in every member of the Mystical Body the power of Christ, not only sanctifying the individual soul, but striving also through that soul to win the whole world to Himself. The history of the Church shows that in the laity there are well-springs of power capable of resisting the evil in the world and if called to action are ready to do so.

159. Not without reason did St. Paul call the people of his time saints. For the people in obedience to their lawful superiors, the Hierarchy, form the Church Militant. It is no mere figure of speech to say they are the Church whom Christ loved and for whom He delivered Himself up that He might sanctify her, cleansing her in the bath of water by means of the Word, in order that He might present her to Himself in all her glory, without spot or wrinkle, but holy and without blemish, His lambs, His sheep, His Mystical Body.

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Study Outline

Gerald C. Treacy, S.J.

Part 1. Paragraphs 1-25

The Mystical Body of Christ, as St. Paul teaches, is made up of all the baptized, as baptism is the portal to the Church. It is made up of many members with different functions. The function or position of a member is of minor importance. The important thing is to fulfill the function with a true love of God.

From St. Paul's teaching it may rightly be concluded that there is no laity in the Church. The love of God is not measured by the position one holds in the visible Church. The life and health of the Mystical Body are given and sustained by the seven Sacraments. The health of the Mystical Body means that it is glowing with divine charity. Christ's charity in the Body is for all men, calling all to follow Him to the throne of love. As long as there is one soul that has not received the redeeming grace of Christ, every member of the Body will be in pain.

Every member of the Church is called to promote the missionary apostolate of the Church. The missionary ideal is the Catholic ideal; to be a Catholic I must be mission-minded. No one is exempt from active and personal share in the missions. The reception of the Holy Eucharist is the perfect expression of the mission spirit. The unity of the Bread of the Eucharist is the cause of the unity of its participants, for "because the bread is one, we though many are one body, all of us who partake of one bread." (1 Cor. 10, 17).

Prayer for the missions is necessary, in fact indispensable for developing the mission spirit. And not only prayer but education is necessary. Here is where the school must play its part, not merely in having mission activities but in forming youth to the mission ideal. And the home, which is the first and most important school, must train children in an interest for and love of the missions. Mission literature must have its place here.

Questions

What was the occasion of St. Paul's teaching on the Mystical Body?

How does St. Paul explain the functions and positions in the Mystical Body?

How important is the function to the individual?

What follows from this teaching in respect to the laity?

What is Christ's charity in the Mystical Body?

What did Benedict XV say of the laity and the missions?

What is meant concretely by bringing souls to Christ?

Why is the Church's mission universal?

What are the main means of promoting the mission spirit?

From what three countries do the majority of mission vocations come and why?

In the whole period of the Church's history up to Constantine it is hard to point out the difference between the work of the laity and that of the clergy in spreading the Faith. The result was that when freedom came the Church had a native hierarchy and priesthood. Then followed the great period of monasticism, the greatest mission force the Church has ever known. From monasticism came the evangelization and civilization of Europe.

In the sixth and seventh centuries the Irish monks were the first to begin large scale missionary work outside the boundaries of their own nation. By the end of the sixth century the Church stood out as the sole cultural and civilizing force in Europe. The baptism of Clovis and his Frankish tribes at the end of the fifth century inaugurated a new type of lay mission activity, the cooperation of petty dukes and kings in the evangelization of Europe. The work of the monks, laymen for the most part, was really the first Catholic agrarian movement.

The Crusades may be viewed as a missionary endeavor. The result of the Crusades, seven in all, beginning with that of 1096, was to make all Europe conscious of its unity under the Holy See. Out of the movement came the military orders, knights who were laymen with vows and the obligation of reciting the Divine Office, missionaries of a new type.

In the thirteenth century Franciscans and Dominicans gave great impetus to the missionary spirit. Franciscanism was a lay movement. Raymond Lull (1232-1315) at the age of thirty dedicated his whole life to mission work. He wrote many works for the missions. He might be called the father of missiology. He spent many years on the missions and was martyred by the Moslems in 1315.

During the centuries of exploration and colonization the Catholic governments aided the missions financially. Throughout this period the missionaries failed to cement their gains by establishing a native clergy and hierarchy. In 1622 the Sacred Congregation de Propaganda Fide was established which stands today as a beacon to the laity of the Church.

Questions

What is the difference between civilization and culture?
What did the monasteries do for Europe?
Who aided the mission efforts of the monks?
What was the extent of lay missionary activity in the early Church?
Explain the effects of monastic missionary effort.
Why does Charlemagne typify lay missionary effort?
What was the first result of the Crusades?
How did the Dominicans complement the Franciscans?
Why was Raymond Lull outstanding in mission history?
What effect on the missions did the establishment of Propaganda have?

Part 3. Paragraphs 79-159

A new type of lay mission activity must be developed. The laity must give more of themselves, not of their money, to the missions. Pauline Jaricot, Stephanie and Jeanne Bigard with Agnes McLaren have pointed the way. Pauline Jaricot showed that the missions, no longer supported by King or government, would hereafter be supported by the people. The Society for the Propagation of the Faith is based on this idea. She is really its foundress. A hundred years after its foundation it became a Pontifical Society. Stephanie and Jeanne Bigard began The Society of St. Peter For A Native Clergy in 1889. Under Pius XI the society became world-wide in its appeal. It is due to this society in no small measure that the Holy See has established a Chinese Hierarchy. The Association of the Holy Childhood was founded by Bishop Forbin-Janson. Its object is to stimulate mission interest among children. Established in 1843, today it is world-wide. The St. Vincent de Paul Society may be looked on as a missionary endeavor initiated by the laity.

Agnes McLaren was the pioneer woman medical missioner. Her plans were completed for the medical missionary apostolate by the foundation of the Medical Missionaries of Mary, by Dr. Anna Dengel. The Legion of Mary and the Catholic Students' Mission Crusade are two recent organizations dedicated to the work of the missions.

Questions

What is the characteristic of modern missions?
What new type of lay mission activity must be developed?
Why does the Church need doctors, dentists and scientists on the missions?
What did Pauline Jaricot, the Bigards, Ozanam and Agnes McLaren contribute to the missions?
Why did the eighteenth century mark a step back in mission development?
What is the object of the Holy Childhood Association?
What did Dr. Anna Dengel contribute to the missions?
Explain the object of the Legion of Mary and the Catholic Students' Mission Crusade.
What is the difference between The Society for the Propagation of the Faith and other mission societies?
Why did St. Paul call the Christians of his day saints?

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The authors of the various studies of the Missionary Academia express their own views, which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

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